

THE  
CONGREGATIONALIST

Boston Thursday 19 September 1895

A SONG  
FOR EVERY DAY

*THE* weary world's a cheery place  
For those with hearts to win it;  
Thank God, there's not a human face  
But has some laughter in it!  
The soul that comes with honest mirth,  
Though health and fortune vary,  
Brings back the childhood of the earth,  
And keeps it sound and merry.

The plodding world's an eager place  
For those with wit to use it;  
Where all are bidden to the race  
Let him who dares refuse it!  
The simplest task the hand can try,  
The dullest round of duty,  
Knowledge can amply glorify,  
And art can crown with beauty.

A busy, bonny, kindly place  
Is this rough world of ours,  
For those who love and work apace,  
And fill their hands with flowers.  
To kind and just and grateful hearts  
The present grace is given  
To find a heaven in themselves,  
And find themselves in heaven!

*Written for The Congregationalist by  
DORA READ GOODALE.*



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— Prof. J. N. Richardson of Minnesota is the new principal of Ahtanum Academy, Washington. The trustees accept the offer of the Education Society of \$1,000 to aid in the payment of debts of the institution on condition that \$2,500 more be raised in the vicinity. A great loss is the removal to California of one of the most efficient trustees, Rev. S. H. Cheadle, who has been a member of the board from its organization.

— The Society of Biblical Literature and Exegesis proposes to establish in Palestine a school for Oriental research. The study of the Holy Land on the ground itself would add greatly to the equipment of theological students and ministers. No amount of reading can illuminate the pages of the Bible like the sight of the places where the events it records occurred. To start the experiment it is necessary to secure some twenty pledges of \$100 each, to be paid annually for five years. Prof. J. Henry Thayer of Cambridge has consented to receive names of those willing to make such pledges. Beirut is named as the most suitable place for establishing the school. If it is started, it strikes us that it would be an excellent plan to connect it with the Syrian Protestant College.

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Volume LXXX

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Number 38

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PROFESSOR FISHER in this issue and Principal Fairbairn in our issue of Aug. 8 discuss from different points of view the relation of Congregationalism to the historic episcopate, and the two articles form a thorough treatment of the subject as Congregationalists look at it. American Episcopacy, Professor Fisher points out, gives far more authority to the laity than the Church of England. But in the American, as truly as in the English Church, the priesthood is held to be the divinely appointed and exclusive channel through which grace is transmitted. Against that doctrine Congregationalists revolted 300 years ago, and they are no nearer accepting it today than they then were. Some Low and Broad Churchmen may be as restive under it as Congregationalists would be. If so, they do not gain peace by remaining in organic union with the Episcopal Church. The great advance to Christian unity in our time, as Professor Fisher clearly shows, is in the use of common forms of worship, in co-operative efforts to do good, in the recognition of brotherhood in Christ and in growing love between brethren in Christ. Is not union in these directions much to be preferred before any organic union which would impose the same human authority over all Christians?

From the ministerial career of Rev. Dr. Charles H. Hall, whose death at Brooklyn last week is widely mourned, the important lesson is to be learned that a man's success in the pulpit hinges often on the methods which he establishes in his early years of labor. For eight years after leaving the seminary Dr. Hall had charge of a congregation of ignorant slaves living on one of the Sea Islands just off the coast of North Carolina. Destitute of other religious influences, they looked solely to their rector for spiritual help. The young man rose to the great responsibility and there he did the hardest studying of his life in order to make Jesus real to these poor negroes. The result was not only an enshrining of himself in their hearts, but such an enrichment of his own thought, such a steeping of his mind in the life and times of Christ that, when called subsequently to leading Episcopal churches in Washington and New York, he commanded the attention and fed the souls of the strongest and most thoughtful men and women. There is no surer way to the

hearts of the people than to be able to make Christ real to them.

The receipts of the American Board for the year closing Sept. 1 are as follows: Total donations, \$516,003.47, as against \$483,108.25 last year; legacies, \$150,435.16, as against \$183,768.51 last year. The decrease in legacies has been almost offset by the increase of donations, making the total receipts \$438.13 less than last year. The increase of eight and a half per cent. in the gifts of the living is an encouraging sign. The falling off in the legacies is not disappointing when we remember the great shrinkage in values of estates during the last three years. The financial showing of the Board cannot but strengthen the confidence of business men in its administration. It has expended less than it has received and has reduced by \$1,605.18 the debt which now stands at \$114,632.08. The cost to missions, arising from the praiseworthy effort of the Prudential Committee to keep within the lessened income, cannot be computed. It can hardly be appreciated except by those who have seen how schools and other institutions are pinched and weakened by inadequate funds. But that the committee have taken the only wise course is beyond question. The result ought to put heart into the friends of the Board to take hold with fresh zeal to wipe out the debt and also substantially to increase the receipts the coming year.

A young girl of fourteen years was found drowned in Neponset River near Boston last week. The investigation, so far fruitless, to find whether she was murdered or committed suicide or was drowned by accident, has disclosed the fact that she and her girl friends had been making acquaintances with young men on the streets and had made appointments to meet them alone at night. When young girls withhold confidences from their parents and fall into habits like these, whether or not such sudden fate as this overtakes them, they have already made certain misery for their homes and shame for themselves. Parents who do not know where their children are after dark run risks compared with which the leaving their doors open at night for burglars is comparative safety. They court sorrow and invite disgrace.

Every one's real life consists in his reach into other lives. Whoever is completely isolated is like an uprooted plant, dying or dead. Whoever shares in the experiences of others helps them to be true and to make the best of what they have, strengthens their faith in God and love to men, lives and grows. Bearing one another's burdens is the law of Christ. He touched those who needed him. He taught the ignorant. He fed, healed, cheered, loved and inspired those with whom he lived. His law wrote itself into the lives of his disciples. See it in their words: "Look not every man on his own things, but every man on the things of others." See it in their deeds. Silver

and gold they had none, but such as they had they gave. Wealth abounded where they went because they gave themselves. They were rewarded with a hundred fold more in this present life. To such men life is rich and they are always in demand.

## THE CITY AND ITS SUBURBS.

Conspicuous among the problems forced upon the churches by the rapidly changing conditions of our time is that of the maintenance, wise distribution and efficient operation of Christian agencies in a given area that is both urban and suburban in its characteristics. Twenty-five years ago our strongest churches were in the heart of the city, while the comparatively weak ones were in the outlying districts. But the development of the suburbs and the multiplication of cheap and rapid means of transportation have slowly disintegrated the old centers of Christian activity so that today it is exceptional to find a strong down-town church. On the other hand, we see just beyond the noise and smoke of the city not a few beautiful edifices well filled with congregations that represent wealth, culture, social prestige and great capacity for Christian service.

To meet this new state of affairs various efforts have been put forth. For the last ten years favorite topics for religious gatherings have been City Evangelization and How to Reach the Masses. Some of this talk has fruited into action, and institutional churches and rescue missions in unpromising localities have striven heroically and in some cases successfully to hold ground that ought not to be lost. Meanwhile churches of the older type, loath to leave historic sites but not seeing fit largely to reconstruct their methods, have been confronted with an ever gloomier situation until they have been forced either to die or to follow the tide of population to a more desirable location, or in rare instances to combine with a neighbor, or—what has probably been the case most frequently—to let a few moneyed men, who still cling to the old régime, make up year after year the deficiency in current expenses.

Here, then, we stand today, facing a new and serious problem to solve which some noble but altogether too inadequate steps have been taken. Meanwhile, the situation is not growing any less grave, for the march to the suburbs is an inevitable one and the drain on the city centers is going to be more and more severe, so that whatever wisdom and energy exist among us are needed to solve this problem, and they are needed now.

It is of no use to criticize people generally or our fellow Christians in particular because they are making for themselves homes without the city limits. It is a favorable sign that so many persons are anxious to own the dwellings in which they live and to breathe a purer atmosphere. With children to rear parents cannot be blamed for seeking the most favorable envi-

ronment available. If everybody would migrate into the suburbs our problem would solve itself. If the city proper could consist only of banks and stores and offices and warehouses and wharves, populated only by day, then it would be an easier matter to locate and support our churches. But the fact is that the city is still full of people who do their work and find their chief recreation in it. There is as large a population today within easy reach of more than one down-town abandoned site as there was in the most prosperous days of the church before it moved out upon Nabob Avenue.

If, then, the church of Christ has still a mission to the people who congregate in the city, how can that mission be best fulfilled? Only by projecting our Christian work on a larger scale and by a practical application of the Christian law of sacrifice and brotherly kindness. What does the establishment within recent years of Metropolitan Commissions signify? They arise from the sagacious judgment that the life of communities is by modern conditions so interblended that the interests of one are the interest of all. So parks are projected, a sewerage system established and a water supply secured, not for one city only, but for the metropolitan district of which it is the center. Is it not possible to carry on our Christian enterprises with some such regard for economy, efficiency and the mutual interests of the great sisterhood of churches?

The new resident in the suburbs will very likely say that he has sought that sylvan retreat with a view to escaping the burden of church work. He has borne it cheerfully for many a year but now he wants a little rest. Yes, he is entitled to it, but a Christian man is supposed to have some powers of recuperation. Some men of our acquaintance have been "resting" in their delightful suburban homes for five or ten years. Brethren, may it not be time to resume the harness, or are you willing to become victims of the disease of "suburbanity" in regard to which something is said with telling force elsewhere in this issue? If a Christian truly loves Christ he gets over his religious "tiredness" after a reasonable time and longs to do his part again in building up the kingdom of God.

We may also be told that such a comprehensive scheme of church activity as we have suggested is foreign to our polity. But we refuse to entertain the objection. If the 5,300 churches of our denomination can unite in carrying the gospel to foreign lands and to the frontiers of our own country, why cannot twenty-five Congregational churches within a given locality so federate themselves that the strong shall aid the weak, that the united wisdom and power of the denomination shall be brought to bear in a proper way upon problems that are the concern of all?

The genius of Congregationalism has not suffered from the establishment of its missionary societies. Had they not come into being and done, under God, their magnificent work, we should long before this have met with decay, if not with disaster. No less important is it that, within a limited area, the forces of the denomination should be so mobilized as to enable us to do what we ought to do for urban and suburban life. We in the East have something to learn from the co-operation and united action of Congregational churches in certain Western cities.

If the spirit of brotherliness be strong enough among us, without trenching upon other denominations, we can make a signal advance in all the great centers where our polity has been planted. Because we believe that there is this adaptability in Congregationalism, and that many among us are ready for its expression, we urge a thoughtful pondering of the problem. To those who are thus minded we commend a careful reading of the articles in this issue by Drs. Horton, Boynton and Mr. Wells.

#### POLITICAL HYPOCRISY.

The movement for reform in municipal government has brought to the front the most contemptible character in American politics—the political hypocrite. A few years ago the patriotic citizens who were trying to free New York city from the gang of thieves and cut throats who ruled and swindled it were good-naturedly referred to by certain political leaders as "impracticable theorists." A little later, when these citizens, many of whom were ministers, organized with some prospect of success, the same leaders defiantly called them "long-haired nincompoops." Now, when the Tammany manipulators of politics have lost their grip on the city purse, they are tumbling over one another in their eagerness to pose as reformers. If we may believe their assertions, none love righteousness and hate wickedness as much as they. They would themselves gladly be called "long-haired nincompoops" if only they could distribute the offices and collect blackmail as of yore.

Nothing is more calculated to disgust the average citizen with politics than the pious twaddle which political bosses offer as bait for voters. No leader of political campaigns has been more constantly and openly charged with forcing the collection of money and using it to corrupt elections than Senator Quay of Pennsylvania. But at the recent Republican convention in that State he fathered resolutions condemning the growing use of money in politics and of office to promote party ends; and these resolutions were passed with enthusiasm by those who owed their offices to these corrupt means and used them for corrupt purposes.

Senator Gorman of Maryland has debauched the politics of that State by alliance with criminals and by using the worst elements to defeat the better. But pen-pictures are published, with hardly a doubt inspired by himself, describing him as a loyal Presbyterian, as full as ever Dorcas was of good works and almsdeeds. Senator Hill of New York has acted both as tool and boss of the basest elements of his State, but he is now making affecting addresses describing his love for the holy Sabbath day and for religious worship and his "wish that all others might take the same view of their duty to themselves and to society."

It is needless to cite further examples. They are confined to no political party. Quay and Platt as Republicans, Hill and Gorman and Brice as Democrats are men of the same type, and none of them cares any more for his party than he does for his country, both of which they use to promote their own selfish ends, while their followers with equal patriotism run after them for spoils.

The most alarming thing in connection

with the present attitude of these hypocrites is that they so largely control the political situation. Politics is their business. With long experience and great ability in organizing, with a low estimate of human nature and no scruples in using bribes, they control primaries and dictate candidates for office from the lowest to the highest. They are as ready to make secret deals with one another as they are to contend openly against one another in the name of great principles. Often the only choice they leave to the voter is the choice of bosses.

We take hope for deliverance from these political hypocrites because of their contemptuous estimate of popular loyalty to righteousness. Their hypocrisy is far more thinly veiled than was that of their predecessors in the last generation. They make no pretense of concealment, but openly stand forth as dictators of elections and of the legislatures they have elected. Their show of piety is too sudden and the cause of it is too plain to deceive the people.

When the devil was sick, the devil a monk would be;  
When the devil got well, the devil a monk was he.

The new uprising in behalf of reform has made these hypocrites sick enough to appear righteous, but they hope the attack is only temporary. Their newly assumed robes of virtue are too thin as well as too scanty to cover them. Nor do they commend themselves the more by getting descriptions published of their habits of church attendance and temperance and almsgiving, by their domestic felicities and neighborly kindnesses. The public know well enough that they

Compound for sins they are inclined to  
By damning those they have no mind to.

The ambition for selfish rule may be a passion as absorbing and more dangerous than intemperance or sexual immorality, and abstinence from these latter vices does not commend a man who is ruled by the former. None are more to be feared than political leaders who abstain from these sins and provide for their indulgence in others that they may the more freely use them for their own ambition.

A republic ruled by political hypocrites may be worse than an absolute monarchy. No party bonds ought to be strong enough to hold an honest citizen to the service of such leaders. The place for effective protest is first at the primaries and then at the polls. The man who is indifferent to righteousness in politics is next in the scale to the political hypocrite. If we would secure righteousness in politics we must first work for the nomination of righteous men and then vote for their election.

#### SHEATS AS AN EDUCATOR.

The superintendent of public schools in Florida is an anachronism. He has revived in substance the law by which Connecticut sixty years ago convicted Prudence Crandall of the crime of admitting colored pupils into her private school—with this difference: that he proposes to prevent the admission of white pupils into colored schools. Connecticut had not the relief of attaching a name of a person to the law which her citizens are ashamed to remember, but Florida has passed the law which her superintendent, Sheats, drew up, and the public has labeled it with his name. This law, from the first day of the present month, makes it a crime punishable by fine



or imprisonment to teach white and colored pupils in the same building or at the same time, by the same teacher, whether the school is public, private or parochial.

With Sheats for the leader and a legislature that can pass his laws, Florida can claim a unique position among her sister States in her administration of education. If she cannot educate her children, she can at least prevent outsiders from educating them. The mighty brain of Sheats conceived the plan, and the State hastened to adopt it. Only sixty-five per cent. of her white children receive any schooling, and fifty three per cent. of the colored children. When, four years ago, the American Missionary Association planted a school at Orange Park and gathered into it colored pupils, some white residents, seeing that the advantages offered were greater than they could get elsewhere for their children, sent them to the school. But they seem not to have known that the education of their families had been placed in other hands. Sheats forbids. What do parents know about what is best for their children when Sheats leads the march of education? A father may permit his white boy to play with colored children, to associate with them all day long, but when it comes to sharing the privileges of instruction with them, the forbidding form of Sheats appears with a "Thus far shalt thou go and no farther."

Thus Sheats has not only been installed superintendent of public schools, he has made himself the guardian of families; he has become *in loco parentis*. He is a divider of the sheep from the goats, or, rather, of the lambs from the kids of Florida. He has provided for filling the jails as well as depleting private schools. Wherever a white child bends over the same book with a darker face, the shadow of Sheats comes between them, Florida's superintendent of public ignorance.

It is time for Florida to send Sheats to school, or else to get an intelligent superintendent. This law calls for contempt more than for indignation. In attempting to compel the teachers of a private school to shut out from it white children, it defeats its own mean purpose, which is to deprive colored children of education. We do not believe the law will be upheld by the courts. We do not believe the citizens of Florida will allow it to remain on their statute-books. It is not possible that that fair State, which has received so many progressive immigrants from the North, will deliberately place itself sixty years behind the times.

### DOING GOOD AS WE HAVE OPPORTUNITY.

Whether we look at doing good as a duty or a privilege, and it is both, it assumes equal importance. "As we have opportunity" means a great deal. It includes not only the special openings or possibilities of service, which attract us by their conspicuousness or novelty, but also those which the ordinary intercourse of everyday life affords from hour to hour. It means not merely benevolent or helpful actions, but wise and cheering words, and even that stimulating, encouraging spirit which shows itself in the look and manner and often benefits strangers with whom no words are exchanged.

The spirit therefore is the most important essential of doing good. We are to

cultivate a state of mind, a spiritual condition, which is helpful to others. We do good or harm by the influence which we exert unconsciously. We thus have opportunities to do good and we use them without noticing them. But many of them are important and we are responsible for keeping ourselves in such a condition that they may be used aright. We all understand how a sulky, selfish person often chills and irritates a whole company, even when they are total strangers to him and merely come in contact with him for a short time and without intercourse.

Having this proper spirit we also are more conscientious in regard to the opportunities which we perceive. They are innumerable. Our relations with our teachers, customers, clients, vacation companions, employes, servants, parents and children afford them hourly. To all these we are to do good positively. It is not enough to wish them well, to refrain from what ever may injure or even annoy them. Doing them good means adding something to their welfare, giving them more causes of happiness. And it means this when their highest interests and not merely their perhaps hasty, careless wishes are concerned. The right use of an opportunity often means such a wise, tender, enlightening of some mistaken soul as leads it to see and correct the error of its desire. In this whole matter the example of Jesus should be studied attentively.

### THE WEEK IN REVIEW.

#### An Unfortunate Ending.

The great yacht race is ended, or rather has collapsed, with unqualified dissatisfaction to all interested. The first race was sailed off Sandy Hook Sept. 7, and the American boat, the Defender, beat Lord Dunraven's Valkyrie III. by eight minutes and forty-five seconds. The second race came off the following Tuesday, when the Valkyrie fouled the Defender, to which boat the committee awarded the race, though she was beaten by a few seconds. The third race was announced for last Thursday, and some 25,000 people were on hand to see it. But Lord Dunraven, after sailing his yacht across the line at the start, withdrew on the ground that the race could not be fairly sailed with so many craft in the way. That he had reason to complain seems to be beyond question. But unkind and unfair criticisms have abounded on both sides, and though the America Cup remains on this side of the ocean, it is not retained as the result of a fair contest. The outside course beyond Sandy Hook has been proved to be unfit for a race in which there is great popular interest. The rules of yacht racing have been found to be technical and difficult to understand, and the general result is likely to be a decreased interest in that sport. It will be a long time before another similar international race is undertaken.

#### One More Grand Army Rally.

More than 20,000 veterans gathered at Louisville at the annual convention of the G. A. R. last week, and it is estimated that 200,000 visitors were present. Such an assembly is remarkable in a Southern city, but it should be remembered that Kentucky was the only State in the Union which furnished to the Union army its full quota of soldiers without a draft. Some strong words were said against the withholding from old soldiers of pensions due them. The point was made that, as a result of the

investigation begun two years ago by the Pension Bureau, less than thirty five veterans had been convicted of fraud in securing their pensions. The country rejoices with the G. A. R. at so honorable a showing. All American citizens ought, and most of them do want every soldier of the Civil War who is entitled to a pension to have it. They are also glad to believe that the object of the G. A. R. is not to secure pensions for its members, but to foster the love of country which will move her citizens to be prompt in her defense and faithfully and generously to honor and reward her defenders.

#### Platt Still at the Front.

The political events of the week in New York State have not been entirely favorable to the ultimate triumph of purer party government. The Republican Convention, assembled in Saratoga as we go to press, bids fair to be controlled, as in previous years, by Mr. Platt. In certain parts of the State, notably Erie County, there has been spirited and successful revolt against his rule, but in New York city and Brooklyn the majority of the delegates elected are Platt men, some of the caucuses, however, witnessing a valiant attempt to secure a different result. One point at issue is the enlargement of the State committee, which the opponents of Mr. Platt are endeavoring to accomplish in the hope of curbing his power, but the all-engrossing question is the political wisdom or non-wisdom of indorsing a continuance of the present excise laws in their application to New York city. In regard to this there is likely to arise a cleavage between the representatives of country communities and of the smaller cities and those who hail from New York, Brooklyn and Buffalo. Governor Morton is quoted as disposed to support a more liberal excise law, but there is strong sentiment against any modification or anything that looks like an attack on the American Sabbath.

#### No Let Up in Roosevelt's Energy.

While the politicians are trimming their sails and shaping policies of dodging and evasion, one man, who is thinking of something besides his personal advancement, keeps on his steadfast course unperturbed by threats and ridicule. Nearly everybody must realize by this time that Mr. Roosevelt means to enforce the laws without fear or favor. Having closed the saloons, he might be expected next to consider the case of clubs that dispense liquors on Sundays to their members. So there has been considerable talk the past week to the effect that the police commissioners were about to extend their jurisdiction over the clubs. In anticipation of such action not a few clubs last Sunday refused to dispense drinks from their bars, and the day was declared to be the driest Sunday yet in New York. Mr. Roosevelt and his colleagues are evidently, however, proceeding cautiously, having regard to whether a sound interpretation of the law permits surveillance over clubs. The canvassing of this particular question just now arises from the alleged discrimination, under the present *régime*, between the rich and the poor, whereby the former are said to be permitted and the latter are denied their Sunday potations. To obviate such distinctions the commissioners will doubtless do all that the present law permits.

Mr. Roosevelt's influence today is by no means confined to New York. In great de-



mand as a speaker, he is putting in effective blows for reform whenever and wherever he ascends the rostrum. His speech at Buffalo last week Wednesday before the Catholic Total Abstinence Union was an incisive, convincing plea for the enforcement of law. At the start he crossed swords with Senator Hill by saying:

Senator Hill's platform has for its two chief planks the personal liberty of the individual to commit crime, and the personal liberty of public officials to enforce the law dishonestly and corruptly. He stands in favor of the criminal on one hand, and of the corrupt official on the other. The personal liberty which he champions is of the kind which would allow the private citizen to sell his vote, and the candidate for office to buy it; it is the personal liberty of the police officer to blackmail the saloon keeper, and the liberty of the saloon keeper to violate the law if he pays sufficient bribe money. He champions that kind of personal liberty which leads men to the penitentiary.

The speech, on a whole, is as severe and just an arraignment of Hill and his type of politicians as has ever been uttered. If Mayor Strong is to lose public favor because of the appointment of such men as Colonel Waring and Mr. Roosevelt, it will be a severe reflection on the consciences of the people of New York city.

#### Progress in Prison Reform.

The National Prison Association, which convened at Denver last Saturday, is this week listening to valuable papers by experts, one of which, prepared by Warren F. Spalding, secretary of the Massachusetts Prison Association, deals with the important subject of indeterminate sentences for penitentiary prisoners. While, for a number of years, this plan has prevailed in many reformatories, the suggestion that the same principle can be applied to the more hardened criminals who are sent to prison is relatively new. Mr. Spalding argues with much force that to do this is just as desirable and just as much in accord with the principle that the end of punishment is the reformation of the criminal. A beginning in this direction has been made in Massachusetts, whose new law regarding sentences to the State Prison provides that the court may establish a minimum and a maximum term in each case. It will readily be seen that the successful operation of this method will require in the penitentiary means for reformation, such as industrial training and educational advantages.

The president of the Denver Assembly, General Brinkerhoff, brings to it the results of recent investigations of prison management in Europe. He finds the English system of dealing with prisoners awaiting trial and with discharged convicts to be far superior to the American. But he thinks, on the other hand, that in this country has been developed a better system of prison labor. It must be confessed, however, that the new constitution of New York puts an embargo on the labor of convicts. There is hope, however, of rectifying this mistake through the passing of an amendment to be offered to the people of that State this autumn, which, while it prohibits contract labor, directs that prisoners shall be employed, as far as practicable, in public work.

#### Still at Swords' Points.

Desultory fighting continues in Cuba between the insurgents and the Spanish forces. It is reported that the former have recently gained victories at two points, that the revolt is spreading and is threatening the Havana district. Rebel bands are destroying crops, burning buildings and

bridges, and altogether the island is in a sad plight with worse prospects. The Spanish general, Campos, has 60,000 troops, and is said to be waiting for the cool weather of autumn to inaugurate a campaign which will put an end to rebellion. But meanwhile the policy of delay must be discouraging to the business interests of the island and to those who favor the continuance of Spanish rule. Whether or not independent control by the islanders would improve their condition is a question hard to decide when we consider the condition of its neighbors, Hayti and San Domingo.

#### Africa's Advance.

The mania for speculation in England in the mines of South Africa is one sign of the rapid development of commercial interests in that great continent. The speculation may speedily collapse, as very likely it will. But business men of England are looking to Africa with increasing interest every year. On the east coast a railroad is this autumn to be begun at Mombasa, which will connect that seaport with Lake Victoria Nyanza, a distance of 650 miles. The British Parliament has already voted \$100,000 for preliminary expenses, and the road will be built by the British Government under the supervision of East Indian engineers, with a force of Indian laborers. Henry M. Stanley, M. P., who is now in the United States, recently in an interview said of the religious growth in the region of Lake Victoria Nyanza: "When I was at the lake eighteen years ago there was not a missionary there. Now there are 40,000 Christian natives and 200 churches. The natives are enthusiastic converts. They would spend their last penny to acquire a Bible. They are not like the blacks of the west coast; in fact, there are no real Ethiopians among them. They vary in color from light yellow to dark copper, and are much more intelligent than the blacks."

#### NOTES.

The New York Central Railroad now claims the championship of the world for fast time. Last week it ran a train from New York to Buffalo, 436 1-2 miles, in 414 1-2 minutes. That is fast enough. Schedule time will be the same as before.

Honduras has experienced a terrible earthquake, shocks occurring at intervals for the space of twenty-four hours. The report is that at Yctapan seventy-one houses and three hundred people were destroyed, while other places suffered similarly.

Cholera at Honolulu has made it necessary to establish quarantine at that port. All the churches have been closed for the present by order of the government. Forty-seven political prisoners have been pardoned, and the ex-queen is to be liberated on parole.

Prohibition caucuses to nominate a candidate for governor and other officers were extensively held in Massachusetts last week, but were not extensively attended. The largest number of votes cast in any one precinct in Boston was eleven, and in a number of precincts not enough people were present to go through the form of holding a caucus. The few members of the Prohibition party have been intensely interested in it, but they have made fewer converts, and their own interest seems to be on the eve of exhaustion.

The tendency to hold some one criminally responsible for railroad accidents has of late years no doubt increased the safety of the traveling public. The coroner's jury in the case of the wreck of the Sea Beach Railroad, Long Island, has gone to the source of the disaster and found the corporation guilty for not providing a system of communication between the termini and intermediate stations.

Had this been done the life of one passenger would have been saved and the painful wounds of many others avoided. But what punishment is going to be inflicted on the corporation beyond the giving to the sufferers some of the money that would otherwise have gone to the stockholders?

More than twenty years ago the United States made demand upon Spain to pay for the estates it had confiscated in Cuba belonging to a naturalized American citizen, Antonio Maximo Mora. After almost endless diplomatic correspondence, sometimes threatening the peace between the two nations, the claim was settled by the payment last Saturday of \$1,449,000 to Mr. Adde, acting Secretary of State. The next task will be to distribute it among the Mora heirs. The State Department is now endeavoring to secure from Spain permission for American missionaries to return to Ponape, one of the Caroline Islands, from which they were forced by the action of the Spanish governor in 1890.

#### IN BRIEF.

In this country pupils cannot be admitted into the public schools without a certificate that they have been vaccinated. In Norway persons cannot enter into the state of matrimony without such a certificate. Why not here also? Protecting the family is the surest way to protect the community.

The day before the massacre at Hwasang a neighboring pastor was informed that the missionaries would be killed on the morrow. But he did not send them word till it was too late. What an admonition is there in the consequences of that neglect for each one to do at once what he knows he ought to do!

The Chinese boys at Greenport, L. I., who were sent to the public school and were stoned by some of their schoolfellows, have found defenders. Other boys of the better sort escort them to and from the schoolroom. American chivalry thus finds an honorable illustration and a lesson in manliness is taught in the Greenport school and town of which the citizens may well be proud.

It is not a particularly edifying spectacle to see two of Boston's ex-police commissioners in the throng composed of liquor dealers and their paid representatives that is beseeching the present Board of Commissioners for licenses. We hardly think that Theodore Roosevelt or General Martin will engage in such business when their official career as chairmen, respectively, of the New York and Boston boards ends.

We see it denied in several papers that Admiral Kirkland telegraphed from China that the missionaries were "a bad lot" and that they were responsible for many disturbances. We are glad to believe that the reports discrediting him with making these statements are true. To have an officer in the navy circulating such palpable falsehoods would chill the patriotism of every honest citizen.

Rev. George W. Briggs, pastor of the Third Church (Unitarian) in Cambridgeport, who died last week, was the oldest living graduate of Brown University. He was a member of the class of 1825. He had been for more than a quarter of a century in the pastorate of the Third Church. About ten years ago he was unconscious for a period of six months, and when he awoke was surprised at the change from the November day, which seemed only yesterday, when he fell asleep.

The Observer says that Presbyterianism properly applied avoids certain difficulties of Congregationalism. It is pertinent to remark,

also, that Congregationalism properly applied avoids most of the difficulties of Presbyterianism. One difficulty remains in both denominations—the proper application of their principles. When that is accomplished we predict a new denomination combining the excellencies of each. It will be practically Congregational and we are working toward it.

Dr. Charles A. Briggs has not yet returned from Europe, but his absence does not prevent him from being a disturbing element in this country. This time he has stirred up the Episcopal Church by accepting an invitation from the Brotherhood of St. Andrew to speak at its annual convention on Church Unity. So many and emphatic remonstrances have been made that the brotherhood has withdrawn its invitation. There will be no church unity till Professor Briggs pledges himself not to speak about it.

The Catholic University at Washington has secured Hon. Carroll D. Wright as professor of economics, and has opened its doors to women, though it does not propose to give degrees to them. Both these steps indicate an encouraging growth of Catholic education in liberality. We do not see, however, why this and other institutions which invite women students should refuse to give them honors which have been earned. Can any possible reason be named why a woman who has successfully passed examination in courses of study should be refused an honorary degree when it is conferred on a man who, under the same conditions, has passed an examination in the same courses?

Cardinal Vaughan of the Roman Catholic Conference held in Bristol, Eng., last week, declared that no basis of reunion is possible which does not admit the authority of the Pope to teach and govern the whole church. This is a frank notification to High Churchmen that reunion means uniting with the Roman Catholic Church and nothing else. The cardinal graciously added that he did not look for the submission of the English people as a body to the Pope, but expected that it would come by the slow process of individual conversions. This interpretation of the Pope's recent letter on church unity can hardly be comforting to those who seek a reunion of the Catholic and English churches.

*The Transcript* has a good story of Bishop Potter. He was entertained, while visiting a certain church for the purpose of confirming a class of young people, at the house of a lady whom he had confirmed. Wishing to do special honor to her guest, she spread a very elaborate toilet set of shining silver on the table in his chamber. When he departed, she found her toilet set had also disappeared. She ventured to send a note of inquiry to him after some days' delay and received in reply this telegram: "Am poor but honest. Look in the table drawer." Next day a letter came from the bishop saying that the silver dazzled him and he put it out of sight. That is not the only form of excessive entertainment from which bishops and less distinguished guests have striven to escape.

To our suggestion to a Western pastor that he try to be present at the meeting of the American Board in Brooklyn, he replies that a proposed moose-hunting expedition will interfere. He goes on to say that there was a time when an American Board meeting was as exciting as a moose hunt, but such is not the case now. He, as well as the rest of us, is doubtless glad that the precise element of spice which characterized four or five successive meetings has been entirely eliminated. At the same time the program now being prepared for the Brooklyn gathering indicates

that it will be at the farthest remove from dullness. The local committee is making generous provision for entertaining the friends who attend, and those who do not consider themselves entitled to hospitality, but who desire to be present, need not hesitate to communicate with the committee. All such persons will be welcomed up to the limit of accommodations.

Several pulpits in Boston and vicinity last Sunday pleaded the cause of Armenia against the Turk. Dr. Lorimer at Music Hall repeated the sermon on that topic which he lately preached in England. Dr. A. E. Dunning, at Berkeley Temple urged that an aroused public sentiment in America should call for the abolition of Turkey and Dr. Berle before his Brighton congregation pleaded the cause of the oppressed. We are glad to see it announced that Dr. Lorimer's great audience voted unanimously in favor of a mass meeting in behalf of Armenia to be held in Boston this week. Funds are being raised for the distressed survivors of the Sassoun district. We understand that two cents a day will keep one person from starving, but thousands are on the verge of starvation. Money may be sent to F. H. Wiggin, treasurer of the American Board, Congregational House; to Rev. E. G. Porter, Beaumont Street, Dorchester; or to Henry L. Higginson, 44 State Street, Boston.

Our doors always open spontaneously and widely to our fellow-editors of the religious press, and to none more readily than to the honored chief of *The New York Evangelist*, Dr. Henry M. Field, who spent several days in this vicinity last week. Famous traveler that he is, he nevertheless knows so little about this city that he did not hesitate to ask for pilotage through our streets. London, Cairo and Seattle are evidently more familiar to him than Boston. But no doubt the good doctor is so progressive by nature as to be able to dispense with frequent visits to the town in which new ideas are constantly fermenting. At any rate our brief but delightful interview revealed his hearty sympathy with the party that stands in the Presbyterian Church for progress and toleration. While in the city Dr. Field called upon Dr. E. E. Hale. The two men were born on the same day and have always been warm friends. Another of our local ministers with whom Dr. Field is on intimate terms is Dr. E. L. Clark of Central Church.

"He seems like two utterly different men blended in one," said a friend concerning a man reputed good in the past but at last accused, and with too much reason, of grave guilt. How often the remark applies! The wisest and bravest soldier, the idol of his troops and the terror of the enemy, sometimes has been foremost in looting the captured palace or in revenging cruelly some personal injury received from an ally. The truest Christian is betrayed sometimes into inconsistencies. Is it due to the power of heredity or to mistaken judgment or to the simple but overpowering allurements of temptation, or to what? Only God knows. But it is noticeable that those Christians who live nearest to Jesus Christ in spirit and who clearly understand his will best are most gentle and tender in judging others. No matter how strongly they abhor the sins committed they are just and generous even when they most condemn. It often happens that they continue tenderly attached to friends much of whose conduct they do not and cannot approve. It is not merely pity and the desire to help which holds them thus firmly. It is also their sincere appreciation of the noble qualities which coexist with evil ones in such friends. Nobody is wholly good or wholly bad in this world. To assume this as a principle is to go far astray from the truth.

## STAFF CORRESPONDENCE.

### LETTER FROM BOSTON.

Dr. Thomas Will Remain.

The Harvard Church has clung to its pastor and he to it so loyally for a score of years that it was quite natural that his call to London, announced a fortnight or so ago, should have caused considerable commotion and anxiety in the parish, and out of it, too, for Dr. Thomas is known and honored far and wide. But all fears were put to rest last Sunday evening when he told his people that he would stay with them. It has been no easy matter to reach a decision, for few such flattering calls could have been extended the doctor. Some among us surmised when he accepted the invitation to preach at the new Congregational church in West Hampstead that its members would attempt to keep him as permanent pastor, but when was added to the attraction inhering in a cultivated and prosperous congregation in London, with which city he has been familiar since boyhood, the opportunity to influence the students of Hackney College, it was no wonder that the recipient of the call was for some time in a strait betwixt two. However, the demonstration in marked ways of the affection of his Brookline flock and the protest from prominent educators and leaders in the denomination have sufficed to keep him at his present post.

### Co-operative Living Among Young Men.

Through the philanthropic enterprise of the St. Andrews Club has been provided on the corner of East Newton and St. James Streets a model co-operative clubhouse for young men. It is unlike any other in the city, and second only to one other of which we know in Chicago. Situated near the New England Conservatory and facing diagonally on Franklin Square, the site is ideal for a city boarding house, there being no room in the building used regularly by the inmates which does not command a pleasant view out upon open spaces well foliaged. The house is large and roomy, with reception, reading and dining rooms on the first floor, and chambers on the upper floors arranged on both sides of the central hall. The recreation rooms are well provided with magazines and papers, and the dining hall, consisting of two large rooms opening together, is particularly inviting. All of the thirty-three rooms and the basement, where are the kitchen, laundry and boiler rooms, are neat and fresh-looking, and certainly offer at reasonable rates a comfortable home for a large household. Single rooms are provided at seven dollars a week, and double rooms with two beds at from four to six dollars for each occupant, excellent board being included. Conveniences for bathing are found on every floor, and the fittings throughout are all modern.

The management of the club is in the hands of a house committee of five persons, three chosen by the trustees and two by the residents. Although the club is under the auspices of an Episcopal society, young men of any faith are eligible to membership. References are required of all applicants, however, and only such men are admitted as deserve exceptional advantages by reason of good character. Thus about thirty young men are helped to co-operate in meeting the necessary expenses of daily life, and fully that number of applications have been received. The house was opened



Sept. 5, a large number of members of local and distant societies being present. Appropriate addresses were given, and the discussions of the best methods of management proved beneficial.

#### A Great Working Church.

Twenty five years ago a Baptist church was organized in Ruggles Street, near Tremont, beyond the old Roxbury line. The neighborhood was occupied by working people, a tenement district. The first pastor, Rev. R. G. Seymour, remained at his post for nineteen years. For a time the church struggled under adverse circumstances, and its growth was comparatively slow. But Mr. D. S. Ford, the proprietor of *The Youth's Companion*, became interested in it and has for many years given large sums for its support. Ruggles Street Church has thus been enabled to become in a broad sense institutional, and it has done a vast amount of good. It has looked after both the temporal and spiritual wants of a great number of people, many of whom would have been unreached by the gospel had it not been brought to them through the gifts and faithful labors of men and women who have been, in the best sense, brothers and sisters of the poor.

Last week was devoted to a series of celebrations of the quarter-centennial. Addresses were made by former pastors and other officers and members, the young people, the women and the Sunday school each having their day. Many delegates from neighboring churches of different denominations attended, the hospitality of the church was liberally extended, and every evening the large audience-room was filled. Under the leadership of the present pastor, Rev. E. D. Burr, this church enters on its second quarter centennial with larger prospects of usefulness than ever.

#### Always at It.

During the past summer there appears to have been very little vacation in the work of the City Missionary Society. Its nineteen missionaries report this gratifying record of Christian and benevolent effort for the months of June, July and August: 10,000 visits, 811 of them having been to the sick, 15,088 religious papers distributed, 298 meetings held, 75 children gathered into Sunday school, employment furnished to 135 persons, pecuniary aid given at 1,203 times. Through the Fresh Air Fund there were distributed 47,505 street car tickets, 2,070 harbor tickets and 9,162 persons, including mothers and children sent to Rosemary Cottage, were permitted to enjoy a day's vacation or a visit in the country.

#### A Guest from the North of Ireland.

A typical Irishman is Rev. W. G. Davis, who is now spending some time in Boston and vicinity as a representative of the Irish Evangelical Society. He has the physique, the humor and the enthusiasm which have long been ascribed to his race and which do honor to it. Mr. Davis has been for nearly ten years pastor of the Congregational church in Coleraine, Ireland, and three years ago was elected chairman of the Irish Congregational Union. Seven years ago he visited this country in the interests of temperance. He is an effective evangelist, and no man connected with Irish Congregationalism has conducted more missions than he. He thoroughly believes that his country's chief needs are the gospel of Christ and Protestant churches built up by those who believe in it. He has an

interesting story to tell of the triumphs of that gospel in Ireland, and has already been welcomed by several congregations in this vicinity. We are confident that ministers who invite him into their pulpits will not regret doing it, nor their people either.

#### A Girdle of Beauty.

The wealth of the parks of Boston is just beginning to be appreciated. They girdle the city completely from one water front to the other. From every point, even from the most crowded tenement districts, they are convenient of access. They are the property of the poorest as truly as of the richest, and the humblest citizen may enjoy them, for all practical purposes, as much as though they were exclusively his own, while he is relieved of responsibility for their care and management. The broad boulevards wind in and out among flowers and shrubbery, stretch away through groves and meadows, cross streams and encircle pools and lakes, climb hills and hide themselves in valleys. At this season the first prophecies of autumn begin to flush with color the vines and maples, and pond and river reflect to depths of still blue skies the green and gold and crimson which crown the year with the goodness of God.

The people of Boston ought to be, and are, a better people morally, as well as physically, because of her parks. The scene, especially along the Riverway and around Jamaica Pond in the late afternoon, is exciting. Vehicles for pleasure riding of every sort move by almost in a procession. Parties in public carriages are making the round of the parks, for by paying twenty-five cents one may enjoy a ride of several miles. Hundreds of business men and clerks of both sexes go spinning past on bicycles on their way to their homes. The paths for equestrians are fairly well used, while the seats and shelters by the wayside are often filled. Fortunate is the city that possesses such breathing spaces for its people.

#### FROM THE INTERIOR.

##### Keir Hardie's Visit.

This famous gentleman from England has come and gone. He has been lionized quite to his heart's content, and yet with the Chicago Socialists he is entirely dissatisfied, chiefly because they have no genius for organization. For the Populist he has no respect, and, if his word may be trusted, neither has his friend, Mr. Debs, now in temporary retirement at Woodstock. His address at the Hull House was remarkable neither for its contents nor its spirit. His words at the meeting of the Methodist ministers Monday were rather more exciting. While the presiding officer and most of the brethren were determined that he should have fair play, it seemed well-nigh impossible for a good number to refrain from expressions of disapproval. Mr. Hardie left the city Monday afternoon with no very good opinion of his Methodist friends. Certainly he converted few of them to his way of thinking. On the whole it cannot be said that his visit has made any deep impression on any one, or that his views are likely to gain any considerable currency among us. This can hardly be expected of a man who began his address by eulogizing the Haymarket anarchists, declaring that Spies and his associates, whom the law executed, suffered for opinions almost as good as those for

which the early Christians gave their lives' Mr. Hardie was emphatic in affirming his belief in Christ, and in saying that the church has turned away from his teachings.

#### Lamont and His Mayor.

Lamont may be called the capital of the drainage canal region. It is the home of the most vicious element in two counties. Saloons line its streets. Gambling houses are as frequent as saloons. Vile women abound. With all these elements the mayor is accused of being in close alliance and hearty sympathy. His arrest at the instance of the Lamont Civic Federation was an affront at which he thinks himself justly indignant. Still he has been compelled to give bonds, and will stand trial for bribery and violation of law. The moving spirit in this effort to make it possible for decency loving people to live in Lamont is a young Methodist minister, who is supported by a few brave souls, whom he has brought round to his way of thinking and into whom he has infused some of his own courage. It looks as if law and justice would win and vice would have to go, notwithstanding the probable collusion of the mayor and the police.

#### Quiet at Dunning.

The minority report, signed by Miss Jane Addams of the Hull House and Mrs. Flower, has been given to the public. While admitting that no evidence of cruelty was brought forward, it does not hesitate to say that things at Dunning are by no means what they should be. It is a question whether proper food is furnished or medical care. It is more than doubtful if all the attendants are carefully selected. The report believes that physicians should control the insane asylum, and that boys should not be retained in the poor house. To keep them there is to make them paupers for life. While the report does not condemn the commissioners nor their president, Mr. Healy, who has seemed anxious to have the investigations conducted to suit himself, it does not exonerate him. Probably nothing more will be done at present, although reports of cruel treatment continue to be made through the press.

#### Harvey and the Liquor Question.

Mention has already been made of the determination of certain parties in Harvey to break the agreement on which land was sold in this suburb and turn it into a license town. The council, by a majority of one, has ordered licenses to be issued. Thus far, however, technicalities have prevented this from being done. Now Judge Gibbons declares that in the face of the law the council cannot order the issue of licenses, that while he is unwilling at present to give any decision on the merits of the question he must decide that the procedure of the license party has been illegal and is therefore void.

Chicago, Sept. 13.

FRANKLIN.

#### FROM LONDON.

##### Masterly Inactivity.

Parliament has met; Parliament has been prorogued; Lord Salisbury has done what everybody expected him to do—nothing. Avoiding as far as possible contentious matters, he has sought to confine himself to the routine business of the nation, and consequently has offended nobody except perhaps the Irish, who, not content with their growing internecine warfare, have shown a disposition to renew their old obstructive



tactics. The most remarkable thing about the new ministry is the extent to which it is carrying out the policy of its predecessor. Except for his decision to retain Chitral, which the Liberals intended to relinquish, Lord Salisbury has in almost every important question that has arisen followed in the footsteps of the late cabinet. After all, the nation is largely governed by the permanent officials, and so far as the administration of the ordinary affairs of the nation is concerned one could hardly tell which party is in office.

By his resolute action in regard to Armenia, Lord Salisbury, who has proved not one whit more tender towards the Porte than was Lord Rosebery, has immensely increased his prestige throughout the country, whilst by adopting the late ministry's scheme of army reorganization, and selecting two liberal Churchmen for the first two ecclesiastical appointments that he had to fill, he has extracted the claws of the most belligerent Radicals. This is a time of national quiet. Our newspapers were never duller and public interests was never more languid. People are much more concerned about the fate of the America Cup than the prospects of home rule. Editors' annual attempts during the "silly season" to start sensational topics of correspondence have this year conspicuously failed. The real political tussle will of course begin when Parliament reassembles, which it will probably not do before February. Meantime, Liberals are addressing themselves, with as much enthusiasm as they can muster, to the work of reorganizing the party, are trying to agree upon a policy and, what is more difficult, upon a leader. There is considerable division of opinion as to who shall command the Liberal forces, and this want of unanimity in regard to the leadership is the party's chief source of weakness.

#### London's Parliament.

The London County Council is also taking holiday, having concluded a busy session by presenting Londoners with two playgrounds. One deplorable effect of Lord Salisbury's triumph at the polls will be to still further hamper the work of the council, which, it will be remembered, received a serious setback last spring. All members of Parliament being *ex officio* members of the parliamentary committee, which to a great extent controls the legislative policy of the council, the moderates or conservatives will of course have a preponderating vote. The bills which the council has been active in promoting in Parliament for buying out the water companies, so that we seemed to be within measurable distance of a municipal water supply, are now unhappily lost. This is the more unfortunate as the poor people of East London have recently, in shameful defiance of sanitary requirements, been deprived of a proper allowance of water by a monopolist company which is more anxious to declare big dividends than to fulfill its legal contract. Hitherto, the progressive reverse at the last election has not seriously changed the policy of the council. Although the two opposing parties are equally divided, progressives, being much more regular in attendance than moderates, have usually managed to secure a working majority. The attempt of the moderates to reverse the enlightened labor policy of the late council was defeated by a majority of six. The progressives also succeeded in carrying a resolution asking Parliament to give the

council power to work the tramways it is municipalizing in London and, despite the opposition of Mr. Chamberlain, the House of Commons granted the application

#### Industrial Co-operation.

The meetings of the International Co-operative Congress, occupying nearly a week, have shown that the movement initiated by Robert Owen more than fifty years ago has taken deep root and is spreading all over the civilized world. This was the eighth national but the first international gathering, and the interchange of courtesies between the British and foreign delegates was most cordial. As defined by Mr. Edward Owen Greening, one of the English leaders, the co-operative ideal is "the hope of reconstructing society by purely peaceful means and purely just methods." Co-operators feel as deeply as any the dreadful contrast of unbounded luxury and unfathomed misery, but "disclaim alike the dynamite of the anarchist and the coercive projects of the state socialist." They "even repudiate in part the almsgiving of so-called charity," and "rely upon the development of character in men when they are placed in relations towards each other which reconcile the good of all with the interests of each."

Some of the statistics presented were quite startling in the magnitude of the operations they reveal. There are now 1,674 distributive store societies, with a membership of 1,303,518; they possess a share and loan capital of £18,500,000 and a reserve fund of nearly a million sterling. Sales in 1894 amounted to fifty millions sterling and show a profit of five millions sterling, and that after devoting considerable sums to education and charity. In addition, there are more than a thousand buying societies, and one, the Co-operative Wholesale Society, whose headquarters are in Manchester, does a yearly trade of nearly £10,000,000, besides manufacturing goods for sale to the amount of £760,000. The Scotch Wholesale Society does a trade of £2,700,000, and manufactures goods for its customers to the amount of £340,000. The principle of co-operation is easier of application to distribution than to production, but co-operative production is steadily gaining ground.

There are now more than 120 profit sharing societies and firms in Great Britain, and old established firms are beginning to enter into industrial partnerships with their work people. Mr. George Livesey, chairman of a large profit sharing company, the South Metropolitan Gas Works, states that the workmen, by their good will, zeal and skill, make a profit of five per cent., whilst the gas is better in quality and not dearer than it used to be. The Congress decided to form an International Co-operative Alliance, whose basis principle is "the promotion of co-operation and profit-sharing in all their forms." That highly respected secularist, Mr. George Jacob Holyoake, "Father of Co-operation," took active part in the proceedings, though winter snows lie thick upon him.

One of the most popular speakers was Dr. G. C. Lorimer, a vice-president, who several times addressed the Congress. The doctor is not satisfied that the movement is strongest among those who are more or less outside the churches, and in his final address he rendered splendid Christian testimony and impressively warned his hearers not to divorce co-operation from Christianity. Dr. Lorimer suggested that the next

international gathering should be held in America, and assured the Congress of a hearty welcome if it came to Boston. No one has anything but good to say of the co-operative movement, and this system of voluntary combination is more likely to solve the industrial problem than visionary schemes of compulsory state socialism.

#### Individualism Versus Collectivism.

The tendency to react from advanced positions which is now observable in many departments of our national life and of which the recent political election afforded a conspicuous illustration has strikingly manifested itself in the workers' parliament at Cardiff. The memorable resolution passed at the last trade union congress, advocating the nationalization of the whole means of production, distribution and exchange, marked the parting of the ways between the old type of sober, practical, moderately socialistic trade-unionism, and the new type of idealistic, all-embracing, compulsory collectivism of which Mr. Keir Hardie, who sprung the revolutionary motion upon the congress, is the leading political apostle. Owing to disproportionate representation, the delegates composing the majority which carried this resolution really represented only a minority of the million workers who send delegates to the congress. By a smart *coup d'état* the tables have been turned on the advanced socialists, whose influence hitherto has been out of all proportion to the number of workers they represented. The congress's parliamentary committee, consisting chiefly of members of the older and larger unions, having been instructed to formulate new standing orders, seized the opportunity to change the composition of the congress so as to bring it into line with the actual sentiment of those it is intended to represent. The new constitution stipulates that no person can be a delegate to the congress unless he is actually working at his trade at the time of appointment or is a permanent paid working official of his trade union, and only direct representatives of trade unions will be recognized, whilst instead of each delegate having one vote his voting power will now be in proportion to the number of workers he represents.

Under the new standing orders John Burns, Keir Hardie, Tom Mann, Ben Tillett, Henry Broadhurst and others who have for some time been regarded as the spokesmen of labor will disappear from the congress. A division taken under the new system shows that the nationalize-everything party are outnumbered by nearly two to one. This sharp division among the workers is indicative of the cleavage which is gradually separating the nation at large into two great camps, individualist and socialist, and seems likely to obliterate all other party distinctions. It is only on this question of extreme socialism that the congress is so acutely divided, for resolutions in favor of an eight-hour day, payment of members and other reforms along this level were carried unanimously. An interesting feature of the congress was the presentation to each of the American delegates, Samuel Gompers and P. J. McGuire, of a commemorative gold medal. A special course of congress sermons, delivered under the auspices of the Christian Social Union, was a new departure significant of the activity and alertness of the High Church party.

London, Sept. 7.

ALBION.

## Suburbanity—Its Cause and Cure.

By Rev. Robert F. Horton, D. D., London.

Urbanity is a beautiful virtue. It is the quality of the true townsman and citizen, of the man who rubs shoulders with his fellowman, loses his angles, eccentricities. It is the quality of a man who is always conscious of being a member of a community, is proud of the community of which he is a member. "I am a citizen of no mean city," is not a brag or a boast, it is a genuine expression of modesty. "Not I, but my city, is the ground of my claim; not to me, but to my city do I ask deference. I perhaps am insignificant, the very meanest of her citizens, but she is no mean city." From the civic consciousness springs dignity. Urbanity is the serene and dignified manner of the *urbanus*, or city man. Politeness is but the Greek form of the Latin urbanity; the quality of the *politês*, the citizen of the Periclean type, the man who realizes that whatever value he has comes from his place in a body politic and feels that much is due to his fellow-citizens, because he feels that something is due from them.

The urbane or polite man is therefore a man of parts, a man of affairs. The life of his state pulses in him, her blood flows through him. Courtesy is superficial, it is the mere manner of courts. Urbanity or politeness is essential; it is the quality of a certain social unit, a member of a body, a member that feels itself to be nothing apart from the body.

From urbanity all rudeness, egotism, self-assertion is banished. It presupposes that the awkward shyness of introspection is replaced by the *savoir-faire* of circumspection. It suggests that the man not only visits, but lives in, the city. He walks the streets, he is in the exchange, he is on the wharves, he is directing his guildsmen or craftsmen, he is working with his own hands during the day. In the evening, when the business ceases, he is in social and pleasant intercourse with his neighbors, his fellow-citizens. He is on the great square, the terrace, the river embankment or in the public gardens, with a friendly word, a genial chat, a kindly inquiry for whomsoever he meets. His dress is not the idle frippery of the fashionable lounge, or the senseless finery of boudoirs, but the elegant relief from the severe working costume of the morning, bright, easy, comfortable, designed not for ostentation or vainglory, but for the pleasurable intercourse of society.

This is that virtue of urbanity to which the great ancients and the noblest medævals attached so just an importance. It is the opposite, not only of rusticity or paganism, but also of narrowness, selfishness and social individualism. It was an ideal always in the mind of that great apostle who was himself the citizen-of no mean city, and added to his dignity the proud claim, *Civis Romanus sum*.

Now suburbanity is to urbanity what the subapostolic is to the apostolic age. It is the first step of decadence; it is the fruitful hotbed of diseases. For what is the cause of this suspicious-looking quality? The city man ceases to have any pride in his city, the social organism, its streets, its squares, its gardens, its river. He comes to regard it as a mere machine for the accumu-

lation of personal pelf. He enters it, as a miner enters the coalpit, with the one thought of getting out of it as soon as possible when the work is done. He washes his hands of it, for it is, indeed, a dirty thing. He despises it, for it is, indeed, despicable. It is the base manufactory of a predatory egotism. It is a cage of wild beasts, where they kill, gorge, escape. His object is to take the tram, or the train, or the ferry—be gone. He is not satisfied unless he can sleep beyond reach of its noisome vapors, beyond sight of its deformed buildings, beyond earshot of the cries which gather bitterly and fiercely from its squalid, fetid courts, and the dens of infamy where the pariahs swarm and die.

We follow the man to his suburb and observe the quality of suburbanity developing in him. First of all there is the deliberate, selfish forgetting of the men by whom he lives; they have withdrawn into their suburbs, he into his. It is essential to his peace of mind that they should be distinct. The sight of a workman's dwelling, or block of model buildings, makes him uneasy, rightly makes him uneasy. He escapes into the bosom of his family. He will doubtless be happy there. He will live in a park, or a grove, or gardens (these are the hollow and mendacious names of suburban quarters in London at least), and it will be his pride that he does not know his neighbor. Society will derive all its delight for him from the feeling that it is exclusive, that there is no unholy mixture of grades, no common life of the city, of the social organism. The very word "common" is hateful to him; it is a word of reproach. Of the bliss in broadest commonalty spread he desires to know nothing. He will doubtless be happy in his seclusion. O joy to him in this retreat!

Now mark the progress of this disease, suburbanity! He is not happy. He is in the bosom of his family—yes, for a hurried, indigestible breakfast, before he rushes for his morning train; for a late dinner, when the children are all in bed; and for a Sunday, when his wife requires him to attend a fashionable church, which is her one hope of agreeable society in this forlorn abode of the "city outcasts." Do his children know and love him? Not much. They have been heard to ask shyly of their mother, "Who is that gentleman who has dinner sometimes with us on Sunday?" and to receive the answer, "It is your father." Is the social circle of the suburb satisfying to him? Not in the least. He succeeds in "not knowing" some whom he does not want to know. But other people also succeed in not knowing some whom they do not want to know; and he, unhappily, is of the number.

And what compensations are there? Compare him with a true Athenian or a true Florentine. His miserable heart never throbs with the pride of his city. His mind is never agitated with her interests, thrilled with her joys, or saddened with her sorrows. The rich, varied life of the market place and the public resorts is not for him. He steals into the town again for the theater or the music hall, or joys more illicit. But all is selfish, personal, cliquy. It is, to the great life of a community, what a wretched little stagnant pool is to the sweep of a

noble river. He withers, he degenerates; essentially he is dead.

Is there a cure for suburbanity? Christ is the cure. He never would have allowed it if he had been consulted. And now he would remedy it in this way: Every suburban must with him look at the city and weep over it. And then with tears and love he must go back to it. Not now in the gay and splendid pageantry of the undivided city, but in penitence, in sackcloth and ashes, to see if he can retrieve. His church must be intermixed socially, spiritually, with the dispossessed people. His joys must be poured into their colorless lives. His money is not enough. He must go. And then, in the brave, unshrinking camaraderie of a Christ-filled man, he may speak to the people about Christ. There is nothing for it but this. A great amends must be made. Urbanity was the finest and sanest product of antiquity. Suburbanity is the horrible disease of a Christless Christianity. The remedy of such a disease is painful. And we have to assay it.

### A POSSIBILITY FOR THE SUBURBS.

A MEDITATION ON THE WAY OUT.

BY AMOS R. WELLS.

I wonder if the suburbs are selfish. Every evening, as these easy, elegant cars whirl me out of the city's foulness and need into the blessed country, I feel like a coward running away from the battle. Walking to the railway station I have jostled bleary-eyed men and pallid women. I have held my breath as foul odors assailed me. The rude cries of wretched children, trying in half-hearted fashion to convert a cobblestone pavement into a playground, have pierced my heart. Perchance some quivering woman has asked an alms or a bold young man has demanded "money for the drinks." Shrunk cheeks have told of hunger, painted cheeks have told of shame.

And I—out of the din, the heartache, the filth, the injustice, the passion, the unutterable need—sneaking off to the peace, the cleanliness, the quiet, the refinement, the godliness of the suburb. The battle is behind me. In my suburb is not a drunkard, not a saloon. Church-going and church membership are the all but universal rule. There are so few poor in the town that those few are overwhelmed with gifts. We take excellent care of ourselves in our suburb. Our Sunday schools, Christian Endeavor Societies, prayer meetings, church socials, all are models. We have beautiful church life, beautiful home life, beautiful social life. Not much to do except take care of ourselves in our suburb. But it is all so restful. To this heaven on earth, out of the city hell!

But have I not earned it? Have I not toiled all day in this din and bustle till every muscle is sick and every nerve is shredded? And has not my toil been useful work, contributing to the good of all the world? Why, then, should I feel so like a selfish coward, retiring to my suburb for the rest without which I could not work?

Ah, but I do feel selfish, and that feeling is rather wont to lag behind the fact than leap ahead of it. There was that mission I



passed—the one little spot of light in all that dark district—so utterly unable to cope with its task, an oasis struggling to water a desert. Within it, toiling, praying, pleading, is one strong, pure man; without, one hundred thousand men and women—yes, and children—of the pit. That mission has only a few dark and wretched rooms to work in, and no knowing where the money is coming from to pay the rent on these—and our churches are so beautiful, in our suburb!

That missionary is not a remarkable man. A score of earnest, talented, devoted men in our church could win men to Christ as well as he. What burning, moving words I have heard in our prayer meetings—where all are church members in good and regular standing! What ingenuity of argument and urging is heaped on the boys and girls of our Sunday school—baptized children, nearly every one, whom godly parents are certain to carry into the church ere long! Why, in our church are Christian lawyers, men in the habit of winning juries, precisely the persons for effective missionaries. In our church are consecrated teachers, fresh—no, tired—from laboring with just such children as I passed on my way to the station. Great merchants are in our church, accustomed to dealing with men and women. Politicians are there, glib of tongue, fertile of mental resource, and—honorary members of the Christian Endeavor Society, or third and fourth superintendents of the Sunday school! Editors are there, men of thought, men of ready word, men of affairs. All these efficient, devoted, talented Christians—generals among men—run away to our suburb, leaving that heroic corporal to hold a hopeless fort!

But they are all tired. Ah, yes! tired in the struggle for money, fame, power, place. Tired in the race for the judge's bench, for the senatorship, for a college professorship, a larger circulation, a bigger store. Tired after a day, ninety-nine hundredths of whose thought and conscious effort have been for self—it matters not how useful their employment has been to the world. Tired—and come to our suburb to rest!

And yet these men love Christ. They talk constantly in our prayer meeting about the need of self-consecration, how the rich should be rich—for Christ, and the wise should be learned—for Christ, and the skilled should use his genius for the Master, whether it be of heart or brain, hands or tongue. That's what they say—and they get tired in their nice offices and rich stores, and rush through the veriest hell on earth in the evening, frantic to catch a train to the suburb!

They *do* want practical Christian work. Why, it is almost pathetic to see how many volunteers there are to pass the hymn-books when the sexton has forgotten to distribute them at prayer meeting, and the classes in our Sunday school are divided up very fine and never lack for teachers, and at Christmastime the men pitch in most jovially, and themselves nail up the wreaths of evergreen. If a new family comes to town they almost fall over one another in their eagerness to call. They take turns in leading the prayer meeting, and do it gladly. They are willing to work—in our suburb.

I wonder—the thought almost takes my breath away! but—I wonder—city churches have missions down town; why not suburban churches? There is Swansea Temple

in the city, a very hive of Christian industry, with its home for the destitute, its cheap lodging house, its Pine Street mission. There is more wealth in our church than in Swansea Temple. We have more men of power, of executive ability, of Christian zeal. And even if we hadn't there are three churches in our suburb that, combined, could out-pull any city church. Or, if different denominations must not work together, there are churches of my denomination in the suburbs next door that could co-operate with us. Is it possible that our suburb could run a city mission? Is it possible?

Our pastor—what fire and eloquence he would get from work, actual work, in Blueberry Lane! Lawyer Scrooge—what an insight into juries might he derive from labor among the Fifth Ward tenements! Teacher Carwhal—what an insight he would gain into the best ways of dealing with his scholars from familiarity with the filthy homes from which they come! Representative Waldron—why, after even a single night's skirmish in Pie Alley he would have more bills than the legislature would pass in a year!

And how our prayer meetings would begin to blaze! We might not talk so much, probably wouldn't, but we'd pray more. The doctrine of the Holy Spirit would come to mean more to us. The cause of home missions would become vivid, and of foreign missions also, precisely in the same ratio. Christ would mean more to us, for we should be obeying him literally—going out, *going out* into the byways and alleys.

Crude? Of course the plan is crude. One can't think a thing all out coming home on the cars. But there's the need—the terrible need—and here in our suburb—we're nearly there—are the money and the brains and the gospel. Christ's will for his people must be feasible. I believe they would like to try it. I believe there are a score of men in our suburb that would jump at the chance, and a score more that would follow. I mean to stop in and see the dominie about it on my way home.

#### DENOMINATIONAL HARA-KIRI.

BY REV. NHEMIAH ROYNTON, D. D.

It is conceded that our adjective is not a word to conjure with in these times; also that invective tart and trenchant should unsparingly be hurled at those whose denominationalism strangles their discipleship; also, again, that sectarianism is the delirium tremens of modern Christianity. Nevertheless, in the attempt to convalesce from denominational "horrors," is it necessary, or even prudent, to commit denominational hara kiri? In denouncing partisanship, must we also dissolve partnership? Does loyalty to the kingdom necessitate lethargy toward Congregationalism? The kingdom is the greater! Admitted. Does the greater exclude the less? Will denominational hara-kiri bring in the kingdom and glorify God?

Congregationalism has an honorable history. She has exploited great ideas, founded enduring institutions and put the stamp of her sterling worth upon national character. It is generally conceded that present intricacies in our national, social and religious development will in their adjustment be susceptible appreciably to her influence. Her mission is not yet accomplished; her work still waits consummation.

A great accomplishment of Congregationalism has been the development of the spirit of generosity. She has taught her constituency in pre-eminent fashion how to make benevolent use of gold and silver while living, and how to bequeath noble legacies and thus live when dead. The patient toil of generations of effort and example has thus incarnated itself.

Moreover, her societies have been largely the efficient causes contributing to this splendid effect; for these the churches have assumed obligation; to these they have contributed; and in the progress and work of these they have found the opportunity for their gifts and the inspiration for their enlargement. Her success now menaces her own prosperity, for the beneficent influence of her colleges, Sunday schools and churches has led to the founding of others by devoted and eager souls, very many of which forage upon this spirit of generosity.

When funds are low in religious or philanthropic treasuries in our land, it is the usual method of procedure for the executive committee to select some gentleman of pleasing address and persuasive speech and give him his commission: "Go to now and get thee gone, even to New England, that our coffers may again be replenished from the paradise of benefactors." The representative comes; he connects with the large-hearted; he converts into a specific treasury for a specific object money which ordinarily would go into a society treasury for the general object. Two results follow—results which today are painfully patent to any inspector of facts—first, the retiring of the sense of responsibility for denominational societies and their work, and consequently, secondly, the decrease of contributions to the society treasuries; this means inability to prosecute work; this, in turn, disembowels the denomination, and this is hara-kiri!

Every one of our Congregational societies today is suffering for lack of funds which, through good nature rather than good judgment, have been contributed to allied forms of work. Some of our societies are groaning under debts which might at least be partially wiped out if a right sense of denominational obligation could have a proper influence in presence of a powerful, effective and manly appeal in behalf of a cause which, however worthy in itself, is individual, and has its exact representative in the recognized work of some one of our societies.

We do not plead for an exclusive but for an equitable consideration of denominational privilege and responsibility. Is it altogether unscientific, un-Biblical and unorthodox to intimate that the "expulsive power of a new affection" may snatch the scepter and sit upon the throne of the rightful sovereign? In these progressive times, is one to be irretrievably and hopelessly dubbed as a waif from the paleolithic age who ventures to query whether obligation to the impoverished treasuries of our societies might not possibly be a fruitful theme for meditation just now for churches and individuals having the Lord's money for disposal? To repudiate assumed obligations while entertaining hospitably others with no particular claim is loyalty to the kingdom with a vengeance! It is rather hara-kiri!

But there are denominational opportunities as well as obligations; to secure and develop these today is to provide for an



enlarged denominational prestige tomorrow, to ignore them is to court hara-kiri. Our Baptist and Episcopal friends appear to have read the old saw that "opportunity has hair upon the front of her head but is bald behind. If you seize her you can hold her, but if once she eludes your grasp not even Zeus can catch her again." These people are ardent disciples of church extension, they spy out the land, they hire halls, they bond lots, they build chapels, they do not allow monopolies by strong and satisfied churches of promising situations.

In New England these are the aggressive denominations. Congregationalism lags, loiters and relatively loses ground. Why? We have money, social standing and Christian culture. Why is there so little pioneer work done by us at home? Are we "quite comfortable, thank you"? Do we feel for New England the same denominational responsibility that we do for the West? What is the future of Congregationalism in New England?

To neglect to provide churches for our constituency, to permit new Congregational communities, formed by migration, to receive their spiritual satisfactions at the hands of sister denominations, which have accepted the situation while we have looked at it and passed by on the other side, is from the standpoint of the sister denomination exceedingly generous on our part; from that of our own interests it is hara kiri. Congregationalists are builders, and know how to mortise strength into the weak spots of their polity and practice when once they are aroused; in fact, we do not believe in weakness,

"Fur," said the deacon, "t's mighty plain  
That the weaker place mus' stan' the strain;  
'n' the way I fix it, uz I maintain is only jest  
T' make that place uz strong uz the rest."

### CONGREGATIONALISM AND "THE HISTORIO EPISCOPE."

BY PROF. GEORGE P. FISHER, LL. D.

The Lambeth Conference (1887), by which terms of church unity were proposed, had no ecclesiastical authority and claimed none. Its proposal simply amounts to a suggestion. But the adoption of this proposal by the Protestant Episcopal Church in this country, through the concurrent action of the houses comprising the General Convention, puts the matter on a different footing. To be sure, no canons or constitutional amendment have as yet been framed to give practical effect to the pronouncement. Possibly, when it comes to a legal provision for taking up into organic union churches which decline to use the Prayer Book in worship, a portion of those who sanctioned the measure in its abstract form may halt and stand "shivering on the brink" of so momentous a change.

Under all the circumstances, considering the influence which the High Church party has had since the Caroline age, and conspicuously in these latter days, the Lambeth proposal is remarkable for its liberality. We have no right to question the motives of its authors and promoters. Say what we will, "Christian union," in some substantial sense of the term, is "in the air." What if Christ meant by the oneness of the church, for which he prayed, a spiritual oneness, a unity in fraternal love? Nobody can dispute that he wanted this oneness to be so evident to the eyes of all men that the world should be struck with the truth of his divine mission simply by a

spectacle so stupendous and so attractive [John 17: 21].

But the phrase "Christian union" calls to mind a hundred questions which there is hardly room here even to state, much less to examine. Is an organic union of professing Christians desirable? If desirable, is it reasonable to look forward to it as probable, or even possible? If it be possible, shall there be national churches such as the Reformation at first aimed at, with the difference that they shall be severed from the state; and shall these national churches be connected by international bonds? Was the existing "denominationalism" ever necessary, or is it the fruit, wholly or to a great extent, of a deplorable narrowness of vision, partisan eagerness, lack of charity and tolerance?

These are a few of the topics which, interesting as they are, I have no occasion at present to consider. My object is merely to make some explanations, in an irenical spirit, bearing on the attitude which Congregationalists may consistently take in relation to one article of the Lambeth "quadrilateral." Congregationalists believe in an episcopate, and that it began to be under the auspices of the apostles. The ministers of the church of Ephesus are called by the apostle Paul "bishops"—in the margin of the revised version "overseers"—over "all the flock" [Acts 20: 17, 28]. Moreover, the ministers of the churches were clothed with a certain authority. It was counted a high merit in them "to rule well" [1 Tim. 5: 17]. Church members were exhorted to "obey" their ministers [Heb. 12: 17]. A republican system under which officers are chosen by the people confers authority on such officers. The early Congregationalists of New England did this. The history of New England Congregationalism is the record of the gradual surrender by the ministry of their authority. What would our New England fathers have said of the alterations of polity, one fruit and characteristic of which is the system of "stated supplies?"

But here, too, we come upon topics which can be barely mentioned and on which I have no call in this place even to express an opinion. Allusion to them may serve to remind the reader that Congregationalism is not an unchangeable thing, but in a degree is in a state of flux, and is not debarred from lending a candid ear to the proposal of new modifications.

Another consideration is here pertinent. Ever since the Albany Convention (1852) Congregationalists have been feeling their way towards a combination—a species of national organization—which, without trenching on the prerogative of the local church as a self governing body, shall bring all the churches into sympathetic and co operative action in doing the work of the gospel within and beyond their denominational limits.

The early Congregationalism existed in a territory of limited extent. The local church took care of its own affairs, except in cases of gravest importance when, as in family perplexities, the neighbors were called in to give counsel. With the extension of Congregational churches over the land, it is felt that the work of Christian people in the diffusion of Christian truth here and abroad requires concentration. They must be somehow banded together and exert their influence in a collective capacity. Thus new questions as to the ad-

justment of polity to the altered conditions can hardly fail to arise.

There is one observation bearing on the Lambeth proposal which is specially important. In these matters the problem for Congregationalists in this country is very different from that which is presented to Congregationalists in Great Britain. The Episcopal Church in America is in some essential points unlike the Anglican Church. Non-Episcopalians in England are Nonconformists. Relieved of many burdens, they are still confronted by the Establishment. I will not dwell on the grievances felt by Dissenters in England, which arise in connection with social relations between them and Churchmen—grievances which no laws can remedy. One main fact is that in this country there is nothing corresponding to the Anglican "prelacy," as that term is commonly understood. Nor is there any body of ecclesiastics forming part and parcel of civil government with which we have to contend. Episcopalians in the United States would oppose the introduction of an Established Church as vigorously as Congregationalists.

But there is another radical difference between the American and the Anglican Episcopal churches. In the American Episcopal Church the laity have a great share in the management of church affairs. This is a virtual approach to a fundamental characteristic of Congregationalism. In the Episcopal Church the parish is represented by the wardens and vestry, who sit together and are chosen annually, practically by universal male suffrage. Ministers are appointed, not under a system of patronage where the congregation has no voice, but they are chosen by the vestry, who ordinarily make themselves acquainted informally with the preferences of the congregation. The bishop can refuse to receive into the diocese a minister from another diocese, but his power in the appointment of a rector ends here. The bishop is chosen by the diocesan convention, which is usually made up of the rector and three laymen from each parish, the lay representatives being chosen by the vestry or by the parish meeting. The voting in this convention is by orders, whenever this is called for, and it is called for in all important cases. Thus the laity can prevent the passage of obnoxious measures.

The standing committee in each diocese is chosen by ballot in the diocesan convention. In all but two dioceses it is made up equally of clergy and laity. This committee passes upon all candidates for ordination. The house of deputies in the General Convention of the entire church is composed of four clergymen and four laymen from each diocese. The vote in this house is by orders, whenever such a division is called for. Nothing in the way of legislation can be done without the concurrence of the house of deputies with the house of bishops. Here, too, is seen again the power of the laity to interpose an absolute veto. No change in the constitution of the church can be made until it has been passed on by two consecutive conventions. Judicial procedure in the trial of presbyters and deacons is determined by the diocesan regulations; in the trial of bishops by the General Convention. Here again weight is given to the voice of the laity.

The bishops collectively have by themselves no power to make the slightest alteration in the authorized creeds or forms of

worship. They may issue a pastoral letter upon the request of the house of deputies in the General Convention, but this letter is to be based upon a report on the state of the church, which report is composed by a committee of the lower house.

The government of the Episcopal Church in this country is a representative system and is, to this large extent, administered by laymen. The transference to laymen of so great powers, which in England inhere in the clergy exclusively, is something which is peculiarly obnoxious to High Churchmen in Great Britain. If Congregationalism, in the general sense, is government by the people, a large amount of Congregationalism is incorporated in the constitution and usages of the American Episcopal Church.

Congregationalists, in order to secure the unity and efficiency requisite for themselves as a united body and for their Christian work, are obliged to allot, from time to time, certain functions of an episcopate to agencies either specially created or springing up of themselves. There is a kind of superintendence of dependent churches in the older and much more in the newer States; there is a direction of benevolent undertakings; there is a looking to officers of great incorporated societies and often to theological professors for counsel and help—for example, in the search of parishes for ministers; there is even the creation of committees to bring parishes and candidates for the pastoral office into a mutual acquaintance. It must be kept in mind that a district or diocesan episcopacy is a superintendence which may vary indefinitely in the character and extent of its powers. Even in England and in the heat of the Puritan conflict Richard Baxter and Archbishop Ussher would have found it easy to agree upon an episcopal system satisfactory to both.

But as "episcopacy" may mean very diverse things, it may involve sacerdotalism,—that is, the doctrine of a distinct priesthood in the Christian Church as an exclusively ordained vehicle for the transmission of grace. Against this tenet Congregationalists are strenuous protestants. The idea of an arrangement for government is one thing; the idea of a close corporation of ministers having the sole custody of sacraments in which the treasures of grace are supposed to be locked up, is another.

It is true that not even the Church of England in its formularies professes that episcopacy is essential to the being of a church, or episcopal ordination to the exercise of the Christian ministry. Even the Act of Uniformity, which required episcopal ordination for incumbents of English benefices, exempted from its penalties ministers of the foreign reformed churches whom the king and his successors might choose to admit. Sacerdotal succession is not a dogma of Episcopalians; it is the theory of a party among them concerning the succession. That party is, indeed, a strong, persevering, influential party, but it has not succeeded thus far in turning its theory into a dogma or test of orthodoxy.

If there is to be organic unity there must be a measure of unity in the matter of polity. The Lambeth proposal suggests the episcopate with episcopal ordination to the ministry as a common ground to stand upon, but connects with it no special theory as to its nature or the reasons for adopting it. It may be taken by one as a

governmental convenience, an arrangement for order, and by another as a sacerdotal, divine institute.

Yet when Episcopal ordination is placed among four essentials of Christian union, the reordination of ministers otherwise ordained being included in the proposal, Congregationalists generally will consider a compliance with such a condition to be, as regards the interpretation naturally attached to it, equivalent to approval of a sacerdotalism which they believe to be a corruption, having no apostolic sanction and prolific of manifold errors of doctrine and practice.

The aloofness from other Protestant communions, which has its source in an insistence on a method of ordination—an aloofness which is shared by Low Churchmen and Broad Churchmen, because it is required by the canons relating to the ministry—has the effect to make even the liberals lend a tacit, undesigned and unwilling countenance to the High Church theory of ordination. It is a case where actions speak louder than words. It looks as if polity will have to be left for the present to take care of itself.

It is worthy of remark that the one proposal in the Lambeth program which has absorbed attention is that relating to polity. The other three points in the "quadrilateral"—those pertaining to the Bible as the rule of faith, the acceptance of the Apostles' and the Nicene Creeds and the two sacraments—have been passed by in silence. The catholicity of these requirements, in view of all the circumstances, appears not to be denied. This catholicity is very marked on the topic of the sacraments. Think of the number and zeal of advocates of an idea of the Real Presence verging on the Roman dogma!

Certainly, as far as former controversies which have divided the leading forms of organized Protestant Christianity are concerned, these tests must be pronounced to be broad and liberal. New controversies, however, have been springing up of late. There is a prospect of a new crystallizing of opposing opinions on certain subjects in relation to which there has been heretofore, on the whole, a substantial dogmatic sympathy. The relinquishment of doctrinal tests of orthodoxy, or the vanishing of earnest disagreement in relation to them, can hardly be hoped for in the near future.

Notwithstanding age long dissensions, Christians are drawing together. Among Congregationalists extreme courses of Puritanism, which may not have been so extreme in the midst of a mortal conflict between a Biblical Christianity and a vast, overgrown papal ecclesiasticism, are passing away. What would our Puritan ancestors say if they were to approach on a Sunday a modern Gothic Congregational church, with a cross on its spire, were to catch the sound of the organ within, to hear the singing of uninspired hymns, were to attend there a commemoration of Easter and of other days of the Christian Year, were to listen to prayers composed in part of collects from the Prayer Book?

The most obvious approaches of the two communions are in matters of worship and of Christian observances, in co-operative efforts to do good, and, beneath all, in the mutual recognition of a common brotherhood in Christ, with a growing love to all who are shown by their spirit and conduct to be embraced in it.

## THOUGHT.

HOME.

Prof. A. B. Bruce has been interviewed in *The Interior*, and expressed the opinion that many of the leading laymen in the Scottish churches are in sympathy with the aims and spirit of the higher criticism of the Scriptures. He believes that God may have used myths taking the form of history "for the purpose of conveying the highest religious truths about the beginnings of the world and of men." "It must always be borne in mind that the Bible, though it were absolutely certain that it were entirely free from error in every particular of fact, or date, or number, could be no guide, no rule, to an unspiritual man. The rabbis in our Lord's time had as high a conception of the inerrancy and infallibility of the Scriptures as it is possible to have. And yet they totally missed the meaning. They searched the Scriptures, and they did not find Christ. I believe, on the other hand, that after criticism has done its work the Christian people will be left with the conviction unimpaired that the Bible, notwithstanding all the characteristics which criticism has ascribed to it, is an altogether exceptional book in the religious history of mankind, worthy to be called the word of God and revered all the more that they are emancipated from a slavish literalism. That is my own experience in the critical study of the Bible; it is to me far more valuable than it formerly was. It establishes a hold upon me in a way that is irresistible, and I hope and pray that that may be the result in the Christian community generally."

The increasing probability of the dismemberment of Turkey is being discussed extensively by both secular and religious papers. *The Transcript* suggests that Constantinople be placed in care of Italy as a trust. *The Independent* thinks that Russia cannot gain more territory in Europe, but may take possession of Persia and Armenia, even as far as the Gulf of Alexandretta. *The Northwestern Christian Advocate* thinks that the Turk may prove to be the Herod of a newer gospel dispensation, and points to these possibilities: "The student of a good atlas has not failed to note the materials for a new empire that lie south of Austria—Hungary, Bulgaria, Rumania, Servia, Roumelia, Greece, and some lesser states constitute a region of which the world knows too little. All these have felt the iron hand of Turkey, and love that insolent and cruel power very mildly indeed. It is not impossible that the English threat to dismember Turkey in Europe may have results that will be felt all over the world. It has been suggested in England, and we have said this before, that some kind of an organization of these smaller states may be made into whose hands the Dardanelles and the Bosphorus, with Constantinople, may be placed by European international consent."

Dr. Cuyler, in the *Evangelist*, sounds this warning: "In these days we appoint committees, hold conventions and organize societies. They seem to be indispensable, and there are many great purposes that can only be accomplished in that way. But is there not a danger of divided responsibility when it comes to the great business of saving souls? Is not the individual too often swallowed up in the society or in the church? Good people often talk about the need of having their church revived, and yet do very little to revive themselves. Christ commands his disciples now as much as he ever did to let their lights shine in the world, but is there not danger that each Christian may forget that he or she is the bearer of a lamp?"

Particular churches, with their specific polities, do not break the unity of the catholic church visible, while their faith and love constitute the unity of the invisible.—*Principal A. M. Fairbairn.*



## The Home

### MY SWEETHEART.

BY CHARLES HURD.

My sweetheart has not golden hair.  
She has no regal, queenly air.  
She's not the fairest of the fair.

She has not eyes of heavenly blue,  
Nor cheeks that vie with roses' hue,  
Nor lips like cherries moist with dew.

But slow she walks with trembling pace,  
And ruthless Time has left his trace  
In whitened hair and furrowed face.

And yet her heart is just as warm,  
Though from her cheeks the glow has gone,  
And bowed and tottering her form.

Though lips and cheeks and hair are white,  
Though dim and feeble is her sight,  
Her dear eyes have the old love-light.

Though youth and bloom have passed away,  
And though she's old and bent and gray,  
To me she's fairer than that day,

Long years ago, when by my side—  
Till death doth part, whate'er betide—  
She stood, my happy, blushing bride.

And with love's eyes I only see  
Her kindly heart and piety,  
And know that she's the world to me.

There are few blunders more irritating or pitiful than those made by well-meaning people, for those with right motives should be thoughtful in their acts. There is a custom common to some good women (and to some ministers) of showing their attitude of general benevolence to the world at large by addressing indiscriminately as "dear" the people with whom they come in contact. This paragraph does not refer to the society woman so called, but often to the religious society woman, who wants to show kindness to those younger or less fortunate than herself. Undoubtedly there are occasions when such a word does bring help to a discouraged soul, but emphatically it must be "fitly spoken." Ordinarily it is best to reserve even as mild a term as "dear" for use with those who are nearest to us in relation or friendship. Otherwise its use approaches dangerously near cant.

We sometimes cry out against the way in which certain inconsiderate persons waste our time, but we are often robbed of what is even more precious—our vitality. Oliver Wendell Holmes called attention to a physical truth, too often ignored, when he said, "It is better to lose a pint of blood from your veins than to have a nerve tapped." How far, then, are we justified in exercising a wise selfishness? Not for a moment should we refuse to sacrifice ourselves, if by that means another be comforted and uplifted in a real sorrow; but the demand upon us is frequently from one who wishes to find an outlet for morbid feelings, rather than relief from any actual trouble. In that case the strain upon our sympathies results only in loss of nervous force to ourselves, and does the other person no good whatever. If we throw away the divine attribute of sympathy, or lavishly expend it upon imaginary or exaggerated troubles of our neighbor, we shall sooner or later grow hardened and be unable to help those who really need us.

### AVAILABILITY.

BY BESSIE CHANDLER.

When Mrs. Lecks washed her hands in the rising water of her leaky boat, and observed that she "might as well make use of it since it was there," she struck a keynote all too seldom sounded. Why is it that we are all tired to death with the deadly sameness of our social functions? Simply because we have not Mrs. Leck's adaptability; we don't make use of a thing since it is there. On the contrary, we are not happy until we get something that is not there—something that doesn't belong there, but something that some one else has had. Then some one else copies us, and so the dreary round goes on.

Whenever a person uses the material at hand, she scores a success. Our hostess at Lenox, being asked why her dinners were always so pleasant, answered: "I don't know, I think it must be the sunsets." Her broad piazzas fronted the west. The vines were cut away so that one could see the hills, and her coffee was always served there. It was so lovely a spot that the men almost invariably followed the women at once. There was no waiting and everybody talked. Seeing the sunsets were there, she used them.

Another hostess found an attraction nearer at hand. It was a very hot night when she gave her dinner, almost too hot to eat, but the lights were shaded and cracked ice abounded. The long centerpiece was composed entirely of ferns and the white fluffs of dandelions gone to seed. They looked like the ghosts of flowers. Anything more ethereal it is impossible to imagine. Every one exclaimed at their beauty.

"Why," said the hostess, "the roadsides are covered with them, and even orchids look heavy tonight."

We are learning more and more to appreciate the beauty of apple blossoms and pussy-willows, of golden-rod and autumn leaves and all the hundred things that are to be had for the taking, but there is plenty of room for improvement yet.

This same question of availability, of using a thing because it is there, comes up in dozens of different ways, in our homes, our dress and our entertainments. How often a bright woman will use an ordinary thing in an unconventional and unexpected way and delight us all!

The man who built a little house by the sea and had the fine seashells mixed in with the rough plaster on his walls was an artist. The railing around his little veranda was of knotted rope, and the lantern that lighted it at night hung from the white bleached bones of a shark's jaw. It was all at hand and so he used it.

The woman who entertained on the 22d of February and bethought her to have a small cherry tree in the center of the table and her seating cards in the shape of hatchets simply used the day and its associations.

There is an old legend of an artist who hunted the world over for a perfect piece of wood and tools without a flaw to carve the head of Christ, and who finally was told in a vision to take his own everyday implements, his ordinary material and work with them instead.

It is hitching one's wagon to a star to go from Mrs. Lecks to such a legend, yet "truly a man's best things are nearest him, lie close about his feet."

### ONE MOTHER'S WAY.

BY MRS. M. C. RANKIN.

"I'm sorry, mamma. I'm very sorry. Won't you please forgive me?"

How well I remember my mother's look as I said again, "I am very sorry."

The words came easily, without any of the hesitancy that children often show in expressing their repentance. I was a careless child, constantly forgetting to do what I was told and doing all sorts of things that I ought not. But, when reproved, I was always sorry, or thought I was, and so ready was I to express my repentance that my misdemeanors were treated much more lightly than I deserved to have them. Visitors, especially, always seemed much impressed by my sorrow, but my mother, who suffered most from my sins, often seemed more troubled than pleased by my glib expressions of repentance.

This time I had neglected to mail a letter which I had promised my mother that I would take to the office before going to school. It was something of importance, and I could see that the delay in getting it started worried my mother greatly.

"Yes, dear, I'll forgive you," she said, with a sad smile, "but I wish I could feel sure that you wouldn't do the same thing again tomorrow."

Her look and words made me ashamed, and I went to bed with a heavy heart. The next morning, when I began to dress, I found this sentence fastened conspicuously on my mirror: "To do so no more is the truest repentance." All the time I was dressing the words stared at me, and by the time I went down to breakfast I couldn't get them out of my head.

O, how plainly they showed me myself—the careless selfishness which made me do what was easiest and pleasantest, regardless of promises and commands, and the sorrow which was really only regret for the unpleasant consequences of my deeds, very different from repentance for their wickedness and a determination to reform.

"To do so no more" had been small part of my sorrow thus far, but from that day there was a change. That sentence stayed by me, I couldn't forget it; and, remembering it, I could never again say carelessly, "I'm very sorry," expecting the words to cover a multitude of sins. The reforming was slow work, but it went on steadily, for never after that morning when I discovered the words on my mirror was I able to forget that "to do so no more is the truest repentance."

This manner of impressing vital truths upon her children was frequently used by my mother. I remember that one of my sisters, a born aristocrat, found food for meditation in Tennyson's lines:

Howe'er it be, it seems to me  
'Tis only noble to be good:  
Kind hearts are more than coronets,  
And simple faith than Norman blood;

while a brother, who was wont to waste time in useless regrets, learned from Shakespeare that "what's gone and what's past help should be past grief."

When it was some individual peculiarity or fault that she sought to correct, the mother generally found some way of giving the quotation to the child alone, but "living thoughts" of a more general nature were placed where we could all have the benefit of them. Sometimes it would be a startling and impressive fact in regard to intemperance; again, a Bible text, a short poem or some fragment of wisdom from the ancients;

but, whatever it was, it was always wisely chosen and seldom failed to do some good.

It is a method of improving the character which I have never known any one else to use, and, indeed, with a less judicious person, it might easily be overdone and made ridiculous; but it was my mother's way and, used with her wisdom, skill and common sense, it was a most important factor in the education and early life of every one of her sons and daughters.

### JESUS AND THE DYER.

BY SUSAN MARR SPALDING.

'Twas noon in Nazareth. The summer sun  
Its orient splendors shed  
O'er vine-clad hills and olive-girdled town.  
From highest heaven white shafts of heat shot  
down

Like blazing arrows, till the shadows fled  
Affrighted back to the cool lair of night.  
Then slowly, one by one,  
The sounds of traffic ceased.  
The vendor urged no more his patient beast,  
Nor loudly cried his wares. The toiling wright  
His midday respite sought;  
And he who sold and he alike who bought  
His chaffering hushed, until  
The drowsy town grew still.

Asleep, the dyer sat within his door,  
His silver head low bowed upon his breast;  
And old he was and poor.  
And all about his little shop were spread  
The goods that made his trade;  
Here was a judge's robe of Tyrian red,  
And there a jeweled vest whose stains were made  
At the king's last great feast;  
This a bride's brodered veil—a silver cloud,  
And this the costly stuff for a queen's shroud.

Sudden a breeze of laughter swept the air,  
And merry shouts of children at their play  
Made music in the street.  
Free as a swarm of butterflies from care,  
As summer song birds gay,  
As dancing blossoms sweet;  
Too young to know where guileless sport might  
cease,

And cruel wrong begin;  
On mischief bent, with tiptoe steps they sped  
The dyer's door within;  
With smothered laughter mocked his nodding head,  
And tweaked the beard that flowed unto his knees.

With wondering eyes they gaze,  
Half fearful, at the great vats deep and wide,  
Glowing with colors like the rainbow's hue,  
And grasp the garments ranged on either side  
That wait the dyer's skill.  
Then whispering, "Lo, we will  
While yet he sleepeth all his hard work do  
And win his grateful praise,"  
They gathered up the raiment old and new,  
And into one huge cauldron's blackest dye  
Plunged all the poor man's store.

Roused by their noisy joy  
The old man woke to grief and ruin sore.  
Before his angry voice the children fly  
In trembling fear and silence, all save one,  
Called by his playmates, Jesus—a fair boy  
With calm and radiant face,  
Whose beauty, like the noonday summer sun,  
Lighted the darkest place.

Serene he stood the while  
The old man wept and raged in his despair,  
Then spoke with tender smile:  
"Thy wrath, good friend, forbear,  
My comrades knew not of the harm they wrought,  
Nor meant they to destroy.  
Weep thou no more; their wrong I will repair,  
Thy sorrow unto gladness shall be brought  
And all thy grief to joy."

Then bending o'er the seething cauldron's side,  
He lifted, one by one,  
The dripping robes of ebon blackness dyed,  
Ruined, it seemed, past cure.  
Yet at his touch, behold!  
Each wore the color it was meant to bear  
Of crimson or of gold.  
Some of that royal purple, perfect, pure,  
That only kings might wear,  
Some of the gleaming opal's changing hue,  
Some pearly white and some of sapphire blue,  
And all more dazzling and more wondrous fair  
Than man e'er looked upon.

Happy the prince, the bride,  
Who this blest raiment wore,  
Its radiant beauty faded never more,  
Its glory neither time nor use could stain;  
While grief, nor care, nor pain,  
Nor any sinful thought could henceforth bide  
Within that peaceful breast  
That wore the robes our Lord's dear hands had  
blessed.

This is the legend, tender, sweet and old,  
That age to age hath told.  
How much is merely fable and how much  
Is truth I know not; only this I know,  
That though our sins be scarlet at his touch  
We shall be white as snow.

### FRENCH.

BY ERNEST L. THURSTON.

French would have made only a good-sized armful when he first came to the Washington Zoo, but no one would ever think of taking him up in his arms now. More than two years ago he first saw the light in a circus tent, but, being too weak to travel, was given to some ladies in a small Virginia town, who gladly took him, petted him and carefully brought him up. So healthy a youngster he soon became that before many months he was transferred to the Zoo, in the fear that with growing strength there would develop a temper which would have to be guarded against.

But the savage temper has never made its appearance. A pet with his keepers, he responds to their advances with a rough and ready affection that one might expect from a Newfoundland dog rather than from this handsome young lion. With this warm liking for his keepers, and with a large, clean, roomy home, he seldom seems unhappy, and only on hot, sultry days will he go at times to the heavily barred window and look off over the fields to the distant woods, or down the hill to the flowing Rock Creek. Then, perhaps, a dismal roar will sound through the building, startling the other inmates out of their noonday slumbers. But these fits do not last long, for he has never known what real freedom is. At night he frequently joins, with his deep, gruff voice, in the concert that all the animals start up as soon as it is really dark. His roar is so heavy that the very windows rattle, and timid persons, traveling in the darkness, look fearfully about them and hasten their steps until well out of sound.

French is still too young to be anything more than a puppy in his actions. He might even be called *kittenish*, were it not for the exceeding clumsiness of some of his motions, so different from the stealthy movements of the tigers and leopards in neighboring cages. When he gets up in the morning he begins to stretch himself, and, like an elastic band, there seems to be no limit to the space he can cover. After a few minutes spent in exercising each leg in turn, then all of them together, he begins a rapid run round and round the cage, bounding up and down, sideways and backward, coming down with all four feet stiffly stretched out like a frisky calf. This violent exercise completed, French gives several yawns, opening his mouth wide enough for an ordinary man to put his head in, and disclosing strong white teeth that do not look as if they would ever need the attention of a dentist. After this it is time for "nail sharpening," so, going over to a small tree trunk standing upright in one corner of the cage, he proceeds, in regular cat fashion, to perform this part of his toilet.

Every now and then he turns to watch the early visitors before his cage, his beautiful large eyes shining so softly that it seems as if any one might trust the creature. Breakfast time is approaching, however, and no one knows this better than French. He begins to rub against the bars, purring and arching his back whenever any of the keepers pass by. If unnoticed he waits until one comes along close to the cage, then reaches out a long forepaw and gently taps him on the shoulder. The man turns and with a "Well, French, old fellow," reaches out his hand and quietly scratches the lion's head, the creature keeping as motionless as a statue. Once the hand is taken off, however, he becomes alive again, and romps about the cage showing in every motion his delight at being recognized. This exercise ends with a vigorous chase after the tufted end of his tail, which he finally catches and pretends to bite.

His breakfast is a big chunk of raw meat, and French can hardly contain himself while the keeper unlocks the grated door and tosses the meat in the air. French takes a flying leap after it and comes down with a thump that shakes the building. If he is hungry he lies down and, taking the meat firmly between his forepaws, tears it apart with his strong teeth and swallows his mouthfuls whole. If not especially hungry he leaves it where it fell, and, going to the most distant part of the cage, creeps upon it again, crouching close to the floor, his tail lashing and each foot placed so carefully that not a sound is heard. In a moment he draws back, makes a long spring and comes down, with a snarl, upon the meat. This is often repeated many times, and shows well the fierce instinct that teaches the lion how to steal upon his prey.

After the meal and a nap, during which he lies stretched out motionless, as if dead, French is ready for play; so he begins to rub against the bars in order to attract the attention of a keeper. One comes along and, picking up an oblong piece of wood, two inches thick and about eight inches long, throws it into the cage. The lion springs on this as if it were something alive, then gives it a push which sends it spinning across the cage, only to take another leap after it. But his favorite plaything is a big wooden ball, worn now and well gnawed. This he rolls for hours from one end of the cage to the other, sending it spinning with one paw and catching it on the rebound with the other, making such a racket that nervous persons soon beat a retreat.

In time even this plaything loses its charm, and, letting it roll off into a corner, French lies down for another nap. This time he lies flat on his back with all four feet sticking up in the air—a favorite position, but a very funny one to the beholder.

Given a moderate sum of qualification for marriage the woman who assumes its responsible duties will succeed best who has the largest liberty to think and act without fear of bringing upon herself displeasure or unkind criticism from the one she desires most of all others to please. Repress the enthusiasm of a sensitive woman, sit in judgment coldly upon her cherished plans, treat with indifference her pet theories, and the blighting process has commenced, and possibly a human soul is turned aside from its highest and best development. Individual liberty and a consciousness of approval are to woman what sunlight is to the flower.—*Interior.*



## Closet and Altar

*Do not think of how little you have to bring God but of how much he wants to give you.*

In a world where there is so much to ruffle the spirit's plumes how needful that entering into the secret of God's pavilion which will alone bring it back to composure and peace! In a world where there is so much to sadden and depress how blessed the communion with him in whom is the one true source and fountain of all true gladness and abiding joy! In a world where so much is ever seeking to unhallow our spirits, to render them common and profane, how high the privilege of consecrating them anew in prayer to holiness and to God!—*Trench.*

Christian workers in our day are being crushed with the burden of the past and the future. With these we have no concern. The past may inspire us, but looking unto Jesus we have a present help. The future is his, not ours. We have no concern with one day of it. When we sit with Christ in heavenly places we pass already into the nobler order; we see all things put under him. But the times, the seasons, the circumstances, these things should not load us with the lightest burden. Nor are we to be overmuch concerned about outward activities. There be those who make themselves miserable when they do not write a book every year, or when they do not fill up a long calendar of engagements. When it is the will of Christ we must hold ourselves ready to speak, to act, to fight. When it is not we please him by retiring into that recollection within the central source of light in which so many were once wisely content to spend their lives.—*W. R. Nicoll.*

It is in the adoring worship of God, the waiting on him and for him, the deep silence of soul that yields itself for God to reveal himself, that the capacity for knowing and trusting God will be developed. . . . It is in prayer, in living contact with God in living faith, that the power to trust God will become strong in us.—*Andrew Murray.*

He who occupies himself with the things of Christ must ever dwell with Christ.—*Fra Angelico.*

Say not, my soul, "From whence can God release my care?" Remember that Omnipotence hath servants everywhere; His method is sublime, his heart profoundly kind; God never is before his time and never is behind.

I offer unto thee, O Lord, my evening sacrifice of thanksgiving. Thou hast preserved me from all dangers during the day now past. Thou hast been my support from my youth until now. Under the shadow of thy wings let me pass through the darkness of this night in comfort and peace. Make me to remember thee on my bed; to think upon thee when I am waking, and to commune with mine own heart. And whatever days thou shalt please to add to my life, let them all be devoted to thy service and to thy glory; for Christ's sake. Amen.

## ANOTHER VIEW OF THE MARRIAGE QUESTION.

I think that most of our young women to-day have very high ideals of love and marriage. There are many who have passed their twenty-fifth birthday who, if questioned as to why they were still unmarried, might reply with sincerity, "Because I am waiting for the supreme experience of love, without which marriage would be neither right nor possible." They often wonder that the experience common to so many does not come to them; meanwhile, they can but do bravely and well their work in the world, trusting that if the happier married life is God's will for them, his voice will yet be heard with compelling power in the heart.

To many a woman love comes and the opportunity to marry, but with love comes a struggle; to yield means the giving up of all that has been most dear—leaving home and friends, giving up opportunities for study and culture, and a great many things that seem necessary for the development of a higher, broader life. If the social position of the lover happen to be inferior, her pride and the members of her own family also stand against love in the struggle. If she resists love, she is haunted by the fear that she is resisting the very voice of God to her soul; if she should yield, is love strong enough for the sacrifice, can she give herself gladly and freely, and will the development of character in the experiences of married life justify her decision?

To another woman love comes, but the struggle this time is with the lover. His pride, or inability to support a wife as she has been accustomed to live, or other motives, duties and ambitions fighting against the true choice of his heart, make it impossible for him to give the complete self-surrender and consecration of love, and the young woman waits in vain for the opportunity to accept what she knows would be the deepest happiness and joy of her life.

To the young women who may know in part what love means, to those who are trying to decide aright this most important question of life, to those who are in the struggle, I would say: Ask yourselves, "Is this attraction of which I am so conscious the voice of God?" Ask him to guide you; if you cannot decide at once, pray earnestly and often that he will lead you into the clear light of the life which it is his will you should live. If God's will for you is the unmarried life, give yourself as freely as possible to the lives of all about you, to brothers and sisters, father and mother, to ever widening circles of friends, and in this way you will not miss the truest development of life and character which comes through loving rather than being loved and finds expression in giving, not in receiving.

I have very little sympathy for the "strong friendships among women" of the present age, for my experience and observation have led me to believe that they are often exclusive and selfish in their nature, nor do I believe that a woman finds in another woman the same inspiration and strength which the friendship of a noble, true-hearted man will give her. **ANOTHER DAUGHTER AT HOME.**

## LET THEM SHIFT FOR THEMSELVES.

The advantage of training children to look out for themselves is well illustrated by this incident told by a writer in *Good Health*:

I once observed the behavior of two four-year-old boys. One was the petted darling of a fond and wealthy mother, always indulged, waited upon, restrained, protected—never allowed to stub his toes, bump his head, burn his fingers, or get any experimental knowledge whatever of the painful, disagreeable side of life. The other was the son of hard-working farmer people, left from babyhood to care more or less for himself. When he threw a toy out of his reach, there was no nurse near to pick it up—baby must just roll or creep after it himself. When he bumped his head on the corner of

the table, it was a lesson to take care all through life, in passing cornered things, not to knock against them.

The two children were in the back yard of the farmhouse. The little rustic—rosy-cheeked, sturdy-limbed, active and happy—was building houses and barns, and fencing fields with corn cobs, bits of stick and pieces of board, planting the green blades of grass for grain, and stocking his pasture and barn-yards with a motley herd of beetles, bugs and worms. The little city boy, pale and puny, wearing glasses for near-sightedness, was whining, crying and fretting for fear the "nasty bugs" would bite him, and he would never dare to touch a cob or a stick for fear of soiling his hands or his clothing—an infantile dude! How much of the ill-health of this unfortunate child was due to constant self-consciousness and fear of contact with outside things which might perchance cause him passing pain or discomfort, and how much of the good nature and good health of the little country boy was due to utter unconsciousness of self, and the ability to extract pleasure from and make a good use of his surroundings, is a nice problem for philosophy to settle.

In promoting the health and happiness of children, it is well to remember the power exerted over the bodily health by normal mental activity and emotions. To provide comfortably for the child is not the whole duty of the parent. It should be given a fair chance to help itself, and to get so acquainted with its surroundings that its health will not be injured and its nervous system shocked by fear lest contact with some innocent thing shall cause it bodily harm. Home nursing has many sides; parents need more training than ordinary nurses.

## IS IT BEST TO PUNISH BOYS?

In a little book called *Before He Is Twenty*, in which five perplexing phases of the government of boys are considered Robert J. Burdette says of punishment:

I should say, looking at the question from my own point of view, that very often it is best effected by omitting it. . . . Beating isn't very good for horses; the best and most successful trainers use the whip very little or not at all, and it isn't a bit good for children. Boys must be punished sometimes, say many times, just as men and women have to be punished many times. But God doesn't beat us. Every time we lie he doesn't strike us with lightning; every time we break a commandment the earth does not yawn and swallow us up. His gentlest punishments are the heaviest. It wasn't a hot word of scathing and contemptuous rebuke that broke bad Peter's heart, that melted it into a fountain of burning tears; it was a loving, compassionate, pitying look. Fire and brimstone can't make a hell so hot and terrible as self-reproach, remorse, heart-deep penitence, sorrow for sin.

We beat the boy, not often for his good, but because we are angry and want to beat somebody until the burst of anger is over. Then we are a busy people, and whipping takes up less of our valuable time than any other mode of punishment. To reason with the boy, to talk it over with him calmly and lovingly, would take an hour, maybe two hours. But you can whip him in three minutes. A man fighting, say at one hundred and fifty-two pounds, ought to be able to knock a nine-year-old boy out in the first round. You go on to your work nervous, half ashamed, irritable, your conscience, if it be not seared to callousness, lashing you with a whip of scorpions. And the boy goes his way, wrath and hate and contempt writhing in his heart born of the pain and ache on his smarting back. It is the punishment of the smacking; it has been abolished from the navy and the army, and is retained only in Christian homes, and other homes not quite so Christian.

And if whipping does very little good—mind, I don't admit that it does any—scolding, which is the next most popular mode of punishment, does absolutely no good whatever, under any circumstances. Not one particle. All the scolding in the world,

from the dawn of creation down to the present time, never did one solitary bit of good. It makes people—boys, girls, women and men—nervous with anger; it irritates, annoys, frets and maddens them; drives boys away from home, and men to distraction, and that is about all it does. People say, "Well, see how your favorite grand old prophets scolded." Yes, they did, and some of them got sawed in two for it. And the people whom they scolded went on worse than ever. Besides, they scolded men who ought to know better; we are discussing the punishment of boys. Don't scold a boy. If you only knew of what he was thinking while you were scolding him you'd never do it again.

Of course, there must be punishment for offenses, punishment for the sake of discipline. The prohibitory law without the penal clause is of very little effect. But revenge isn't punishment. It is better by your example, by your helpful companionship, by your honest counsel, to keep the boy out of trouble than it is to whip him for getting into it. The more loving and forgiving your punishments, the deeper will be their impression upon the heart of the boy. Be gentle and patient with him. His worst faults irritate you the most keenly because you know whence he inherits them. If you are going to make him a New Testament man, model yourself on the same lines. It was Elisha, the prophet, a good man, a holy man, and a just man who in righteous anger laid upon Gehazi the leprosy of Naaman that should "cleave unto him and unto his children forever," a punishment for covetousness and lying. But when the Man of Nazareth came into the world he laid his hand upon the leper and cleansed him with perfect healing and tender words. When you have made up your mind in about ten minutes or ten seconds that your boy needs a good sound whipping, take about three days to think over it—a whipping will keep for a week—and then see if you can take a stick and beat him.

## SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.\*

LESSON FOR SEPT. 29. REVIEW OF THIRD QUARTER'S LESSONS.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

The lesson of last week may well be reviewed in connection with the events of lessons 2, 3, 5, 6, 8, 9, 10 and 11 to show how all help, happiness and holiness come from God and that sin and suffering will surely follow disobedience to his laws.

Each one's life is like the history of the troubles, temptations, sins and triumphs of the children of Israel. And God wants us to decide to serve him with all our hearts, and not wait as the children of Israel did until Joshua talked to them so earnestly. How much trouble might have been saved if they had made this promise *faithfully* long before. It does not always seem easy to do right, but we see afterwards that it is best. Even little boys and girls understand this and as soon as they know what it is to be good and what it is to be bad they can choose whom they will serve. (Explain that to choose to serve God means just to make up one's mind firmly and strongly to try to please the dear Saviour in all that one does.)

By wise and prayerful efforts children may be led earlier than we think to enter upon the fixed purpose of a life of Christian service. "Child conversion" is a common and beautiful experience, as many mothers could testify.

One fact should always be made plain to our dear little charges—that we mothers do not want to be watchful critics and reprovers of their wrongdoing, but that we are soldiers fighting along with them against the common foe, temptation to evil. It increases rather than lessens their confidence and respect to admit that we often suffer defeat and need to "try, try again," depending still more upon the strength of our Captain of salvation. The little prayer given last week may be offered

by mother and children together after the talk suggested above about choosing whom to serve. It should be well learned first, of course, and the distinction made between simply *saying* the words and repeating them to God as a prayer. In explaining the meaning of the prayer notice that the lines, beginning with the second, express the following qualities, respectively, which may be called "Seven Be's":

**Be** { Obedient, Forgiving,  
Grateful (The Golden Rule),  
Patient, Brave,  
Loving, Pure.

These words may be written on the seven colors of the rainbow made on the heart (see last week).

In teaching the prayer and endeavoring to lead little hearts to choose whom they will serve make plain what Joshua did in his charge to the people—that promises are worth little and even prayers unless the actions go with them. Children sometimes say, "I'm sorry I was naughty," and then do the same thing again. Or, "I love you, mamma," and perhaps within an hour they act cross and hateful if asked to leave their play to do an errand. This shows that they have not really "put away strange gods from their hearts," as Joshua said.

Children should early be taught the duty of reverential attitudes as a part of worship, for a neglect in this respect is often noticeable in public assemblies during prayer. These lines, if learned, will always be a reminder:

God is great and good and wise,  
So I bow my head and close my eyes,  
To show respect to him as King,  
Whose praise in heaven angels sing.

### Occupation for hands.

Twenty-four blocks or strips of cardboard on which are to be written, respectively, the following words—on twelve those numbered, on the other twelve those lettered. It will be seen that "1" and "a," "2" and "b," etc., refer to the same lessons. Let the children put the different pairs together properly. If strips are used fasten together like the parts of a fan and turn the proper ones together; make twelve strips longer than the other twelve so the writing may be seen at the same time on the two sets. If blocks are used pile up like a long, low wall. The first words of the corresponding Golden Text may be used instead of the words here given after the letters.

1. Mount Sinai. (a) Wise laws.
2. Second commandment broken. (b) Graving of gold and breaking of idols.
3. The tabernacle set up. (c) Two wicked priests.
4. Starting out with God's guidance. (d) "The cloud of the Lord by day."
5. Two brave, true men and ten foolish, unfaithful ones. (e) Near the promised land and yet far from it.
6. Sin of blaming God. (f) Look and live.
7. The charge of Moses to the people. (g) God's laws to be "on the posts of the houses" in the new home.
8. God's power over water. (h) Twelve stones to call to mind what?
9. God's power over a great and strong city. (i) Seven trumpets.
10. "Give me this mountain." (j) "He wholly followed the Lord."
11. God wants no innocent one to be punished. (k) Safety places—six ways.
12. "Choose you this day." (l) Promises by the people.

Open God's Word and take it into your life. The continuous study of the Bible must make the soul and the future massive and great.—C. L. Goodell.

Be like the bird that, halting in her flight  
A while on boughs too slight,  
Feels them give way beneath her and yet sings,  
Knowing that she hath wings.  
—Fictor Hugo.

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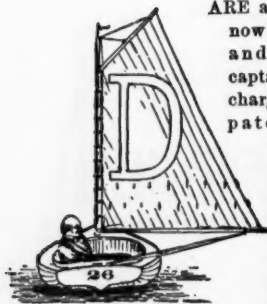
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## The Conversation Corner.



### TIP TOP OF EIFFEL TOWER, PARIS.

My Dear Mr. Martin: From this point where I stand I can almost see the Congregational House in Boston; do I not really see the top of Bunker Hill Monument? I have been looking around in this room to find some Cornerers; but if there are any they must be French ones, for I see no little Americans in the large company present. A captive balloon is just going up a little distance away, and its basket is full of people. There may be some Cornerers in that, for it goes much higher than the Eiffel Tower, and so would be more attractive to them. What if it should burst in the air? We hope it will not, but you would better warn your big family against these extravagant French attractions.

H. H. S.

Yes, all Corner tourists to the Eiffel Tower are hereby warned against falling out of the basket or letting go of the rope if the balloon should burst. I am sorry that H. H. S. did not take that little side trip himself. I am sure I should if I had been there!

The Captain must have taken a run up the Connecticut River, judging from the letters he brings; you will have to look on the map to find out how he reached the places by water. In my boyhood he would have taken the canals at Windsor Locks, South Hadley Falls and Turner's Falls—ask your grandfathers about that interesting way of getting around falls and dams in the old times—but perhaps they are not used now.

### NEW BRITAIN, CT.

Dear Mr. Martin: We took a ride on the electric cars to a grove out of town and then walked seven miles to a large cave called Bill Warren's Den, where that man was supposed to live about one hundred years ago. We also saw a place in the rocks, the Indian's armchair, and near by was a cave where the owner of the grove once found some arrows and other Indian relics. I got a new \$50 bicycle; I paid \$20 and my grandmother paid the rest. It is the Crawford make. I have just commenced getting a collection of postal cards. I wonder if any other Cornerer is getting a collection of them. We had a cat named Caesar Augustus Gorman.

HOWARD W.

I would get a bicycle if I had a grandmother to pay three-fifths of the cost!

SOMERS, CT.

Dear Mr. Martin: In the first place I must tell you about our pet robins. When we came here there was a robin which Mrs. had had about four weeks. He was so tame that he would eat out of her hand. It was very interesting to see him come to the dish of worms outside the window, and carefully select the one that he wanted. He took a bath almost every day, getting into a pan and splashing the water all around. At last he got acquainted with the other birds, and away he went. A few days ago a neighbor gave us another little robin. It had fallen from the nest and she could not keep it, because she had a cat. We put it out of doors when the old bird came around, but as she did not feed it, we had to keep it in a cage in the house. It is very small but has a terrific voice. When we feed it, we have to pry its mouth open and put the food in, for it does not know enough to open it itself.

I have found over 200 flowers this year. Since I have been here I have found several plants that I have never seen before, among them the *Goodyera pubescens* and the *Goodyera repens*; the ragged fringed orchis, a very small kind of lady's tresses; several other orchids,

the rare climbing fern (*Lygodium*), the meadow beauty, and many others. I expect to climb a mountain near here and hope to find the walking leaf (*Camporosorus*), which grows there.

ARTHUR P.

That boy turned his vacation to good account, not only in learning natural history but in getting health, for while he was searching for "walking leaf" and "climbing fern," he had to walk and climb himself!

SHUTESBURY, MASS.

Dear Mr. Martin: . . . A lady visiting my mother told us about a very peculiar bug, not quite as large as a rose-bug, that she found on her begonia plant. When first seen it was a bright gilt color, but when disturbed became a reddish green, changing to bluish green. When left to itself it would take on its gilt color again. Can any one tell what kind of a bug it is? There is a kind of bird around here, heard mostly in May or June, in the evening, before dark, generally in the woods. Its singing is very musical. What is it? I have read of Charles Carleton Coffin's books this summer: *Drumbeat of the Nation*, *Marching to Victory*, *Redeeming the Republic* and *Freedom Triumphant*. I think his books are the most interesting of the kind in the library. I wonder what you and he think of the rebel monument in Chicago.

NATHAN H.

Information desired as to bug and bird. I saw Mr. Coffin the other day at the Old South lecture on Oliver Cromwell, but I had not then received Nathan's letter. I think I know what he would think about the "rebel monument"—and I think the same. Now we hear from a little Massachusetts boy who is spending his vacation at

### BELLEVUE FARM, HINSDALE, N. H.

Dear Mr. Martin: I wish you were here. We have fine times. I have had lots of rides on the hay and I go for the cows and like a farm first-rate. Before long we are going to Brattleboro. We had quite an exciting time last week watching the loggers on the Connecticut River. There were seventy men and thirty-two horses and they had cut thirty million feet of lumber. The horses came down on rafts. We have berries every day. The cars go right by our house.

GORDON W.

Yes, I know where those cars go! I remember being on them, near your house, one summer afternoon, some twenty or thirty years ago, when a sudden and terrible thunderstorm tore up the road in front of us and, a little later, behind us, and there we were left stranded on a high embankment. At last the rain ceased, a train came for us on the other side of the chasm, which we crossed with railroad ties for steps. How bravely the small boys tugged away at the small baggage!

Just forty years before the day that your letter came I went to that town and joined a jolly party of young folks in an excursion to Mt. Monadnock. When you go to Brattleboro notice whether the old bridge across the Ashuelot is still there—there used to be an inscription over it, reading, "Keep to the right. H. T." Also, see if a very curious old checker-painted house is still there. As you go on towards Brattleboro you will pass a monument indicating, I think, where one of the early settlers was captured by the Indians. Inquire for Fort Dummer and Fort Bridgman.

NEWPORT, N. H.

Dear M.: We have had a glorious week. Arthur Little has been here. We drove through Corbin's Park; saw about fifty buffalo, but none of the fifteen hundred deer species that roam the park.

This note (from a Minneapolis lawyer) comes in just right—why? Because we had a chat with that very boy in a hayfield on our Monadnock excursion forty years ago!

Mr. Martin



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## The Sunday School

LESSON FOR SEPT. 29.

REVIEW.

BY SOPHIA C. STEDMAN.

The family of Abraham, while dwelling in Canaan, increased until it formed the tribe of Israel and the tribe, during its sojourn in Egypt, grew into the Hebrew race. Under the leadership of Moses, this race became a nation chosen of God, to be the depository of his truth. The lessons of the quarter cover a period of about sixty years of the history of this new nation, years in which it was disciplined and trained for its exceptional position among the nations of the earth.

1. *The nation's beginning.* The rude multitudes, just released from Egyptian bondage, were encamped in the plain at the base of Mount Sinai, when they were commanded to sanctify themselves that they might enter into covenant with the God of their fathers.

From the midst of the glory which enshrouded the mountain and revealed his presence, their invisible King delivered the Ten Commandments. Including, as they do, all spiritual as well as all moral obligations, their promulgation, especially in so rude an age, marks them as divine in their origin and therefore universal in their application and permanent in their obligation.

Such a law, accepted by the people, became their constitution, and absolute conformity to it was the test of loyalty. Moses, the "mediator of the covenant," tarried in the mount for instructions regarding forms of worship and the erection of a tabernacle, which should be at once the palace of their King and the temple of their God. As the days lengthened into weeks, the people despaired of the return of their leader and forgot their covenant and, when Moses descended with the "tables of testimony," engraved by the finger of God, they were worshipping the golden calf. But idolatry was disloyalty and, breaking the tables of stone in token of the broken covenant, Moses interceded for the sinful nation; and this sad lapse furnished the occasion for a most precious revelation of the mercy of God [Ex. 34: 4-7].

Restored to favor, they remained under the shadow of Sinai for the erection of a dwelling place for Jehovah. Gifts were called for, and in the zeal of a renewed consecration joyfully offered; skilled workmen wrought, loving hands fashioned delicate embroideries, and when, a year after their departure from Egypt, the tabernacle was set up, the glory of the Lord filled the place, and Aaron and his sons, duly consecrated to the priesthood, entered upon the duties of their office. But the solemn joy of the occasion was checked by the presumption of Nadab and Abihu, who offered strange fire unto the Lord; and the terrible judgment visited upon them taught, as nothing else could, that worship to be acceptable must be offered reverently and in strict conformity to prescribed forms. Thus was the visible kingdom of God established on earth, and through this weak, ignorant people was saving truth to be transmitted to a world lying in sin.

2. *The nation's pilgrimage.* But they were on their way to the "land of promise," and when the signal to advance was given they slowly journeyed through the wilderness, following the route indicated by the pillar of cloud and fire. While their general course was thus designated, Hobab, who from long residence was familiar with the region, rendered valuable service as a guide, and in this way, though walking by faith, they also learned to "work out their own salvation," because God worked with and for them.

The close of another year found them on the borders of Canaan, but even the fertility of the country could not tempt the faint-hearted Israelites to enter. The tribes who occupied the land in the days of the patriarchs had increased in power and importance, and no longer dwelt in tents, but in substantially

built and strongly fortified cities, and so discouraging was the report of the spies that even the confident faith and cheering words of Caleb and Joshua could not overcome the nation's distrust, and, casting off allegiance to Jehovah, the people proposed returning to Egypt. Though again forgiven through the intercession of Moses, they were turned back into the wilderness to wait until a more courageous generation should be ready to conquer the land in the name of their King.

With their flocks and herds they lived as shepherds, acquiring strength, courage and power of endurance. Miraculously fed with manna, and under divine tutelage, the children grew up to take the place of the fathers, and thirty-seven years later the nation again reached Kadesh-Barnea, only to be refused passage through the land of Edom. Turning southward in order to make a detour about the hostile territory, they again traversed the perilous way through the wilderness, and at last, overcome by discouragement, repeated the sin of their fathers and proposed appointing a leader to conduct the people back to Egypt. Brought to repentance by the plague of fiery serpents, they experienced anew the saving power of their God, and by the exercise of faith found healing and forgiveness.

A few months passed, and just forty years after the exodus only the Jordan separated them from the promised land, and the time had come when Moses must resign his charge to another. In his parting address he enjoined the duty of knowing the law of God and teaching it to the children, for only as family religion was pure and vital could the nation be faithful amid the temptations arising from temporal prosperity and idolatrous neighbors, which would assail them in their new home.

3. *The nation's conquest.* As the passage of the Red Sea marked the beginning of their journey, the crossing of the Jordan distinguished its close, while the miracle attested the authority of Joshua, their new leader; and their first victory—the capture of Jericho—gained through faith, was the pledge of Jehovah's continued presence and protection.

After a seven years' war of extermination the land was apportioned to the tribes, and Caleb's faith and faithfulness were rewarded when Hebron became his inheritance. The simple form of government adopted in the wilderness was retained, and in accordance with one of its most beneficent provisions cities of refuge were appointed, affording safety to the man-slayer and serving as one of the object lessons which point to Christ, the sinner's refuge and security. Thus the nation, born under the shadow of Sinai, disciplined in the wilderness, strengthened by hardship and conquest, was ready to take its place among the nations of the world.

4. *The nation's rest.* After the lapse of eighteen or twenty years, Joshua, warned by the infirmities of age that his end was near, assembled the people that the covenant entered into at Sinai might be renewed with a fuller appreciation of its duties and privileges.

As the years passed, the more devout ones, through their failure perfectly to obey the law, gradually learned their sinfulness; and through their ritual they learned to know God and to long for the salvation he had promised. At last, "in the fullness of time," one was born among them who embodied the law, fulfilled its types, revealed God perfectly and wrought out a salvation only dimly prefigured by their entrance into the "land of promise."

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Sept. 29-Oct. 5. Progress in the Christian Life. 2 Peter 1: 1-11.

When in the theological school we used to submit our sermons to the professor whose business it was to judge them, he would now

and then say of a production, "This is a promenade rather than a march." That criticism has frequently recurred to me as applying fairly to many human lives. They consist of a monotonous series of acts and experiences, duplicated daily but having in view no forward movement, no definite end. Such men and women rise, dress, eat, talk, labor, make merry, sleep and rise again, but at twenty-five or thirty-five or forty-five years of age they have hardly any more maturity or beauty of character than they possessed when they were fifteen.

The genius of Christianity forbids this kind of living. Think of Paul and of Peter with their rich and ever expanding conception of what it is to follow Christ. How they would have revolted from the notion that all there is to it is to be converted and to join the church or a Christian Endeavor Society. "That ye may be filled with all the fullness of God," says one; "That ye may become partakers of the divine nature," answers back the other.

Fortunately, God supplies us with spiritual yardsticks whereby we may measure our Christian progress. And we owe it to him and to ourselves to make use of them. One of them is the attractiveness of temptation. Is it a little easier today to resist that besetting sin than it was six months ago? If so, then you have been growing in grace. Are you more willing to bow to the will, even when that will ordains for you the bed of illness, the cessation of your share in the world's work, or the patient endurance of discipline, bereavement and loneliness? Then you have surely been adding to your faith some of the virtues which the apostle enjoins. Let us never think that the only measure of spiritual growth is the ability to burst into tears before the Redeemer's cross, or the susceptibility to impressions at revivals or missionary meetings that lead one on to public testimony and consecration. An equally true test of faith and love is the desire and the growing ability to live soberly, righteously and godly in this present world.

Aids to progress are many. Prayer, Bible study, Christian friendships and fellowships, the ministry of nature and art and books—these are all wholesome. But to them let me add another—the daily endeavor to be like Christ. It is an unprepossessing character which George Eliot portrays in the earlier pages of *The Mill on the Floss* in that strange and willful creature called Maggie, but one day she chances upon a copy of the *Imitation of Christ*, which suddenly fascinates her, and as she reads on the thought of trying to be like Jesus comes to her out of the dark ages like a star in the blackest night and produces in her restless heart a strange peace and a new joy. To any one who catches this idea life becomes transformed and glorious.

Parallel verses: Ps. 1: 3; 84: 5-7; Prov. 4: 18; Isa. 29: 19; 40: 31; Ezek. 36: 11; Hos. 14: 5-7; Mark 4: 28; John 15: 2, 5, 8; Acts 20: 24; 2 Cor. 3: 18; 4: 16, 17; Eph. 1: 18; 3: 16, 19; 4: 13-16; Phil. 1: 6, 9, 11; 4: 19; 1 Thess. 3: 12, 13; 1 Tim. 4: 15; Heb. 12: 1-3; 1 Pet. 4: 13; 2 Pet. 1: 4; 3: 14; Jude 24; Rev. 2: 19.

### THE CHURCH PRAYER MEETING.

Topic, Sept. 22-28. Doing Good as We Have Opportunity. Job 31: 16-35; Gal. 6: 9, 10. The privilege. The duty. The rewards. (See prayer meeting editorial.)

### PROGRESS OF THE KINGDOM.

#### OUR OWN WORK.

A New African Station. Already our East Central African Mission in Gazaland has begun to enlarge its borders. Grants of land were received in two lots, one at Mount Silinda, where the whole mission force has been located, and the other about eighteen miles west. It has become necessary that the latter land be occupied and Mr. Wilder was chosen to start a new station. The site selected is on



the western slope of Mount Sikori, 3,000 feet above the level of the sea. But in that wild region a good site was not the only thing to be desired. Communication must be established with the outer world, and it was necessary to cut through fifteen miles of forest in making a wagon track to Mount Silinda. Mr. Wilder writes of the new location: "The site lies close to a large wild fig tree under which for many years Mjaskanja, the rain doctor, has practiced his blasphemous rites in commanding the clouds to assemble and to scatter the rain abroad. Some day may a church stand by that tree, into which the people may enter and pray for rains to the living God!"

**Higher Education for Spanish Girls.** No one is doing more for the higher education of women in Spain than Mrs. Alice Gordon Gulick, and her efforts are not only meeting with success in individual cases, but are winning respectful recognition from Spanish educational authorities. In the International Institute four girls expect to take the degree of B. A. this year, while two of last year's graduates have been preparing for the University of Madrid, hoping eventually to take the Spanish degree which corresponds to that of M. A. It was with much anxiety that Mrs. Gulick prepared the girls for their entrance examinations, but there proved to be no occasion for misgivings, for the two students passed with flying colors and received the highest mark, that of *Subsaliente*, in several studies. The university professors were greatly surprised, upon questioning the girls, to learn that their professors were American women. The news of their success has spread abroad in Madrid, while, in the university, the girls are winning golden opinions from the professors, and all this is redounding to the credit of the San Sebastian school.

**Movements in Eastern Turkey.** In the annual report of the Mardin station Mr. Andrus calls attention to certain important religious movements which are exerting a powerful influence over the community and which must be considered in planning our future missionary activities in this field. It is far from reassuring to learn that among the followers of Islam there is a revival, not of doctrine nor of life, but of ceremonialism and exclusiveness, marked by the cultivation of the Pharisaic spirit and separation from intimate intercourse with the Christian populations; nor is the movement toward a growing activity among the papacy in this region to be disregarded. A conference of Eastern patriarchs held at Rome resulted in granting concessions to these branches of the Roman Catholic Church and a quickening of effort and interest among the churches in the East. Mr. Andrus writes: "The convent and theological school of the papal Syrians, located in Mardin, right over against our own schools, is to be at once enlarged to double its present capacity. At a neighboring village a score of houses have just been bought over to the papacy." Another important change in religious conditions is the rapid disorganization of the Old Syrian or Jacobite Church and community, which has been divided by contentions among the bishops for the patriarchal chair since the death of their patriarch last October. The fourth movement, which Mr. Andrus calls the Evangelical movement, is one to be hailed with rejoicing and it pushes against all the other three. Its pressure, which is always and only a moral one, is quietly but steadily increasing. The important question to those on the field is how to maintain and increase this uplifting influence under the strain of financial retrenchment.

#### NOTES.

The last reports put the debt of the A. M. A. at \$95,643.

Since 1844 the young people identified with the London Missionary Society have raised no less than \$812,000 for the purchase and maintenance of successive mission vessels. It is estimated that the children now contrib-

ute about \$30,000 a year toward this branch of the work.

The Presbyterian Board of Missions for Freedmen and the American Baptist Home Mission Society will make interesting exhibits in the Negro Building at the Cotton States and International Exposition in Atlanta of the work being done in the South along the line of the evangelization and education of the colored people.

Mr. Perkins of our Madura Mission in India reports with joy a new congregation of ninety-three persons, belonging to a community of Shanars, a caste hitherto unreached. A church has been formed and a house of worship must soon be erected, and every effort made to hold this new congregation on account of its influence upon other Hindus of this class, who are wealthy, industrious and influential.

It is reported that a deputation of the leading men in South Africa waited upon Mr. Cecil Rhodes to insist that the government prohibit public entertainments on Sunday, and that in his reply the premier said: "As a politician, I believe one of the chief mainstays of good government is religion, and the most important factor in connection with religion is the strict observance of the Lord's Day."

Mr. Peck of the American Board's North China Mission has found his kodak a valuable ally in winning the interest and confidence of the Chinese. The school children have been presented with photographs which, when carried into the neighboring villages, have been objects of great curiosity and wonder, and have led some who have held aloof to make inquiries regarding the new religious way which the foreigners teach.

More detailed information has been received concerning the railway to Uganda, which means so much for Central Africa and for the progress of the kingdom upon the east coast. The distance to be covered by a complete line from Mombasa to the Victoria Nyanza is 657 miles, and of course the project involves an expenditure of millions of dollars, while the cost of running one train up and down per week is put at \$200,000 a year. The railroad will, however, greatly reduce the expense of government transport, which now costs \$900 a ton from the coast.

A retired Episcopal bishop of China, the Rt. Rev. S. E. J. Schereschewsky, has recently left America for the Orient to complete an important task—the translation of the Bible into Chinese from the original tongues. He has already finished the stupendous work of translating the whole Bible into Roman characters, and on his arrival in China will begin the task of reproducing the manuscript in Chinese characters, after which it will be printed and published. Since his health compelled him to give up active missionary service thirteen years ago, he has been engaged in this work, and its completion will probably take three years more.

The converts on the island of Aneityum in the New Hebrides set a good example in the matter of benevolence. Having been taught by Dr. and Mrs. Inglis how to prepare arrowroot for the market, they made money enough in this manner to pay entirely for the Bible which Dr. Inglis had translated into their language, and are now giving the proceeds of the industry to the Free Church of Scotland, which sent out their missionary. The contribution of this year will amount to about \$500, a goodly sum coming from two congregations. The natives also willingly keep up twenty-eight village schoolhouses in Aneityum.

One of Irene Jerome's illustrations in a poetical work pictures a little bird looking over the top of a board, reading: "May 1st. Daily Bulletin: God's in his heaven—all's right with the world." A more comforting thought could not come to one's mind than the one expressed in these trustful words

when everything seems wrong, when God's cause seems to be suffering defeat, when trouble crushes the heart, or friends are taken from us. God's songsters so happily singing praises to their Maker, without a care, yet so well cared for, should teach mankind—at least Christians—to cast all their "care upon him."

#### FOREIGN NOTES.

President Diaz of Mexico, writing in the *Manufacturers' Record* about Mexican affairs and the relations between the United States and Mexico, pleads for freer trade between the countries. He says that, notwithstanding the decline in the value of silver, Mexico's principal export, the immediate result of the situation has been the establishment of new industries, the extension of those already established and the encouragement of agriculture in all those branches suitable for exportation, such as coffee, heniquen, etc., the values of which have lately increased.

Ian Maclaren, Rev. John Watson, recently described the situation in England thus:

At present, so far as I know, no church in England is bound up with any political party; but, as I also understand it, there is a trend just now towards that, and if it has full play some of us are terrified with the thought that the day is not far off when a firm Christian of the Church of England shall be almost obliged to be a Conservative, and a Nonconforming Christian shall be almost obliged to belong to the opposite party. When I say obliged, I mean her whole force and influence—and it is so difficult to resist the influence of your own fellowship—will be brought to bear upon a man to suggest disloyalty, to make him uncomfortable, till at last the church as well as the state be divided and assigned to two parties. Now I wish to say that if that day should come our children and our children's children and the generations unborn only shall know the meaning and fullness and end of that disaster.

The following quotation from Mr. Lafcadio Hearn's latest book on Japan refers to a fact and problem that is going to give us much concern before many years:

In this simple power of living our so-called higher races are immensely inferior to the races of the far East. Though the physical energies and the intellectual resources of the Occidental exceed those of the Oriental, they can be maintained only at an expense totally incommensurate with the racial advantage, for the Oriental has proved his ability to study and to master the results of our science upon a diet of rice, and on as simple a diet can learn to manufacture and to utilize our most complicated inventions. But the Occidental cannot even live except at a cost sufficient for the maintenance of twenty Oriental lives. In our very superiority lies the secret of our fatal weakness. Our physical machinery requires a fuel too costly to pay for the running of it in a perfectly conceivable future period of race competition and pressure of population.

#### ROMANISM AND PROTESTANTISM.

An Anglican ritualist, Rev. Donald More of Chepstow, Eng., declares himself opposed to the doctrine and practice of the Roman Church. The points to which he declares his opposition summarize the doctrines and practices in which that church differs from Protestants, and are of interest as showing what Protestants contend against in Romanism. Mr. More says:

(a) As to doctrine. I am uncompromisingly opposed to (1) papal infallibility, (2) papal supremacy, (3) the invocation of saints, (4) the worship of the blessed virgin, (5) the Cultus of the Sacred Heart, (6) indulgences, (7) purgatory, (8) transubstantiation, (9) enforced confession, (10) penance, (11) intention, as well as to a number of other novel and unscriptural doctrines.

(b) As to practice. I am opposed to (1) withholding the cup from the laity, (2) the use of a dead language in the services of the sanctuary, (3) the superstitious use of relics, (4) vain repetitions, such as the rosary, (5) the discouragement of the reading of the Bible, (6) the traffic in dispensations, such, for instance, as marriage dispensations, (7) the falsification of history, (8) mental reservation and (9) the practices of the Jesuits and other secret orders.

## Literature

## BOOK REVIEWS.

## OUTLINES OF SOCIAL THEOLOGY.

This volume, by William Dewitt Hyde, D. D., president of Bowdoin College, is a most welcome book. It is something far better and more desirable than its title would indicate. It is not as the hasty reader might think, and even some reviewers have actually inferred, an attempt of Christian theology to say its word on the social question of today. The word social marks the author's revulsion from the abstract and individualistic standpoint, and his purpose to study man in his relations to God and his fellows, and to interpret doctrine and duty in the light of these relations. So far it happily suggests one pleasing aspect of the treatise, but it does scant justice to its full scope and unique value. We have had many attempts to adjust one or another of the specific doctrines of Christianity to modern learning and thought. This book is a pioneer in the endeavor to "write the new theology" as a whole. The author indeed disclaims as premature any such ambitious purpose, yet concedes that he ventures "to blaze a path, even though he lacks the material and the capacity to build a road."

We think he deserves credit for something more thorough and lasting than he is willing to claim. At any rate he traverses from end to end the whole region of religion, on the side both of theory and of practice, and explores it in the light of the science and thinking and spirit of our day. To use a favorite figure of Phillips Brooks, he has boldly cast all doctrines into the heated crucible of the criticism, discovery and experience of the nineteenth century, determined to draw out only such as these tests prove to be true metal, and present them in shapes cast in molds of the latest pattern. The wonder, at least to weak faith, will be that so much not only of the substance but of the form of old statements survives a procedure so radical. The structure of the book follows familiar lines. Its three divisions are Part I, Theological, II, Anthropological, III, Sociological. The three chapters of Part I are headed, The Father, The Son, The Holy Spirit. They contain, however, no philosophical exposition of the Trinity. They are rather a search after the nature of Deity, and reach the conclusion that the highest knowledge of him is in his threefold revelation in the gospel. As the writer explicitly says:

Unitarianism has been of immense service as a critic of the extravagances and excrescences of orthodox tradition. In performing this service it has, in great measure, made the fatal mistake of accepting the deistic conception of God. Unitarianism has helped to save others: itself it cannot save. Between acceptance of the incarnation and agnosticism there are several way stations where the practical worker may tarry and the devout spirit may rest. But between these two positions there is no permanent and enduring philosophical foundation on which one can rear a consistent and positive conception of a personal God. One might as well try to see the sun by closing his eyes to the rays of light which proceed from it, one might as well try to get the thought of an author by refusing to read the book he has written, as try to think of God's spiritual nature in other terms than those which are expressed in the personality of Christ.

In the second part there is a fresh and vital exposition of the new birth and the new life, with vivid and appealing presentations of the various phases of Christian experience, but the climax of interest and power is reached in Part III. This at least

justifies the title of the book. Religion is shown to be a social thing. The fruit and test of Christianity is found in our social relations. "For the will of God, the life and work of Christ, has for its end and aim the well-being of men who are the children of God and the brethren of Christ. Hence our serviceableness to our fellow-men is the exact and infallible measure of our acceptableness to God."

One hardly knows whether to admire more the sentiment or the expression of such a paragraph as this. Almost all this portion of the book holds to this level. The author's gift of telling utterance, his fine feeling and lofty purpose seem never to fail him. He shows that he has in rare degree the gifts of the preacher, and that these chapters were first spoken as sermons. They lose in print none of their reality and practical efficiency. It is a good omen that this first attempt at a thorough restatement of Christian doctrine should command the service of the art to please and convince, and partake both of the "grace and truth which came by Jesus Christ."

Even those who do not follow the author in all his thinking will be won by his ardor of conviction and his lofty ideal to assent and even personal consecration while they submit to his appeal in such a passage as the following:

The kingdom of God lies not in some remote sphere which can be reached only in another state of existence, and can be anticipated only by the abstract methods of asceticism, utopian visions and other worldliness. . . . The kingdom of God is here and now. It is made of just such stuff as human life is made of. It is the co-ordination and correlation of the appetites, impulses, passions, pursuits, interests, affections and aspirations of man. Happy homes, cheerful schoolrooms, faithful work, honest trade, wholesome food, healthful dwellings, beautiful parks, beneficent government, public-spirited citizenship, official integrity, good books, public libraries, beautiful pictures, refined social intercourse, vigorous outdoor life, abundant recreation—these are some of the positive elements that are essential to the realization of the kingdom of God.

And those who sincerely strive to subordinate their purely personal interests and private pleasures to the larger interests and nobler joys which come of conscious participation in the well-being of the social whole are members of the kingdom. The kingdom of God and the well-being of man are opposite sides of one and the self same thing. And he who participates in the promotion of human well-being therein partakes of the blessedness of the kingdom of God.

So simple, so inevitable, so automatic is the process of admission or exclusion. The gates of the kingdom are open day and night, that all who love and serve their fellowmen may enter. And yet the walls of service, the steeples of sacrifice, are so high on every side that no thief or robber, intent on securing its benefits without sharing its generous and sacrificial spirit, can climb up and enter in by any other way.

[Macmillan & Co. \$1.50.]

## STORIES.

Messrs. Thomas Nelson & Sons have sent us several English stories about children and for them. One is *The Little Orphans* or the *Story of Trüdchen and Darling* [\$1.00], by M. H. Cornwall Legh. It is a tale of two inmates of an orphan asylum and something of the inner life of such an institution with its various vicissitudes is depicted. The children are attractive enough to hold the readers' interest, and one follows their fortunes with some eagerness to their consummation. The book is animated by a sincere but not obtrusive Christian spirit.

*Amphill Towers* [80 cents] by Rev. A. J. Foster is largely historical and deals with the middle of the reign of Henry VIII. It is a narrative constructed with some skill

and it appeals to the reader's sense of justice, and will promote his respect for genuine integrity in low and high places alike, while it also imparts some historical information, often more easily conveyed and more deeply impressed in such a form than in any other.

*Nono or the Golden House* [60 cents] is a tale of Swedish life by the author of *The Swedish Twins*. It is an agreeable and vivid account of certain phases of life in Sweden, and the hero undergoes difficulties enough to awaken the genuine interest of the young reader, while in the end his confidence in the providence which causes all things to work together for good is justified. The book has a certain undertone of pathos, not to say sadness, yet is not really melancholy.

*Allendale's Choice* [Young Churchman Co. 50 cents], by Leigh North, has appeared as a serial in the *Living Church* and is reproduced as a volume. Allendale is a small country place, and the experiences of the little Episcopal Church in securing and maintaining its three successive rectors is herein described. The book is not unpleasantly sectarian, although the sectarian spirit crops out a little here and there, but it indicates with considerable success the difficulties which exist in parishes of all denominations, both on the side of the pastor and on that of the people, and in a sensible and pleasant fashion it suggests how they are to be overcome.

*My Strange Rescue and Other Stories* [T. Nelson & Sons. \$1.25] is by J. Macdonald Oxley, and deals with sport and adventure in Canada. It contains rather more than thirty short stories and sketches, which are spirited and sometimes thrilling, and which the boys, especially, will read with keen enjoyment. The pictures are numerous, but of inferior quality. Many of the contents have been printed before in one or another journal for young people, and those who have read them will be glad to renew acquaintance with them in their present form.

*Josiah's Alarm and Abel Perry's Funeral* [J. B. Lippincott Co. 50 cents] by Josiah Allen's Wife, contains two short stories in the author's well-known labored and heavy sort of fun.

## MISCELLANEOUS.

Bishop Hugh Miller Thompson of Mississippi delivered the Bohlen lectures for the current year on Personality and Responsibility. They have been published, as is usual, in a volume and bear the title *The World and the Wrestlers* [Thomas Whittaker. \$1.00]. They discuss respectively the personality of man and that of God, and the responsibility of God and that of man. They strike us as vigorous and helpful studies and utterances in which the individuality of the author has characterized both methods of thought and of expression distinctly, yet which are rather reverent and earnest reproductions of what men have concluded in the past and are likely to continue to believe in the future rather than suggestive of daring or novel trains of thought. The book will help Christian intelligence and strengthen Christian purpose, and that is high praise.

A pleasant little edition of Sir John Lubbock's *The Pleasures of Life* is out in Macmillan's Miniature series. It is a suitable book to take in traveling, although the type is a trifle fine for some eyes, but it is printed clearly, and readers who enjoy re-



flective subjects will find it at once entertaining and instructive. [25 cents.]

#### MORE SEPTEMBER MAGAZINES.

*The Review of Reviews* [\$2.50] devotes large space to some practical and scientific subjects, such as Industrial Niagara, Wind as a Motive Power in the United States, the Value of Weather Forecasts to Agriculture and Inland Commerce, etc. The results of the British general election are suggested. The two departments describing the progress of the world and containing leading articles of the month, of course, continue to possess chief interest. One wonders a little that the international yacht races have received no more attention, but next month's issue, doubtless, will supply the lack. *The Review of Reviews* confines itself to stating what has happened, or what certain eminent writers think is likely to happen. It does not attempt to influence public opinion directly by editorial discussion, but as a recorder of current events and as a skillful and often very influential promoter of public opinion by its mere methods of stating facts, it is a decided power. This number is, perhaps, less freely supplied with portraits of distinguished men than some other numbers have been, but nobody will find fault with it.

Charles Egbert Craddock supplies to *The Atlantic* [\$4.00] the initial chapters of her new story, *The Mystery of Witch-Face Mountain*, which are in her familiar and agreeable manner. Mr. Parker's serial, *The Seats of the Mighty*, and Mrs. Phelps-Ward's, *A Singular Life*, go on enjoyably. Bradford Torrey blends historical observations and bird-lore in his paper about Chickamauga. John Fiske outlines and discusses the career of Capt. John Smith in Virginia. General Schouler furnishes a keen article on President Polk's Administration and W. C. Lawton a thoughtful study of *The Plot of the Odyssey*. Bliss Carman also contributes a spirited poem and Michael Field one of sentiment.

In *The North American Review* [\$5.00] Rt. Rev. W. C. Doane, the Episcopal Bishop of Albany, gives reasons, and strong ones, which also are temperately put, on Why Women Do not Want the Ballot. Dr. F. E. Clark describes the Christian Endeavor movement; Crop Conditions and Prospects are outlined by the assistant statistician of the Agricultural Department, and Comptroller Eckels writes about Our Reviving Business. Max O'Rell, in a paper on Petty Tyrants of America, displays his usual vivacity as well as large ignorance of our country. The Earl of Crew, late Lord Lieutenant of Ireland, in a paper on The Outlook for Ireland, furnishes one of the most thoughtful and enlightened studies of the English political situation with which we have met.

*McClure's Magazine* is a wonder until one reads how it is made at the end of the issue. It is easily equal to any other magazine of the month and is superior to most of them in the quality of its contents. Cleveland Moffett describes the artist Will H. Low and his work; E. J. Edwards gives an account of Tammany under John Kelley; Garrett E. Serviss describes his experience in Climbing the Matterhorn; W. J. Henderson and E. L. Snell handle the International Yachts and their Prospects; Anthony Hope, Ian Maclaren and Stanley J. Weyman furnish vivid and spirited stories, and Elizabeth Stuart Phelps supplies a study of Mac-

laren's last story *Afterwards*. At the end of the magazine the publishers tell frankly how it is that they are able to produce such a publication at the price charged, and this is itself as interesting as any other page in the whole number.

*The Educational Review* [Henry Holt & Co. \$3.00] conducts the reader along high levels of educational thought and action, and its few contents invariably are of a high order. It appeals to the best trained minds—those of educational experts pre-eminently—and it cannot fail to find cordial appreciation among them. The editor, Mr. N. M. Butler, asks and answers the question, What Knowledge Is of Most Worth? Professor Le Conte writes about Evolution and Education; W. J. Payne pleads for Education According to Nature; B. A. Hinsdale discusses Laws of Mental Congruence in Education; Henry Sabin treats of the Rural School Problem.

*The Art Amateur* [\$4.00] follows up its self-imposed and worthy mission of exposing fraudulent pictures by pointing out an apparent endeavor to manufacture spurious Constables. A prominent feature of the issue is Mr. S. T. Whiteford's article on Dante Gabriel Rossetti with illustrations from Rossetti's work. One may open the number at random and find on every page something worth the annual cost of the publication. We often have commended it cordially and we do so today once more.

The American edition of *The Bookman* [Dodd, Mead & Co. \$1.50] is only entering upon its second volume, but it has taken rank surpassed by none and equaled by hardly any of the journals of its character. We do not see how any literary worker or any one of literary tastes and studies can afford to be without it. Its special features are variety and abundance of material, although its high literary quality never is sacrificed.

*Book News* [D. Appleton & Co. 50 cents] has a portrait of Christian Reid and the usual enjoyable Boston letter. Dr. Williams's comments on certain new books, although a little of the touch-and-go order, are helpfully entertaining. The reader will pick up a great deal of miscellaneous literary information worth having in the course of the number.

*The Chap-Book* is out in a fiction number. It is an amusing and somewhat quaint little publication, which we have not altogether liked in some respects, but it has apparently improved of late and it has attained a considerable popularity in spite of obvious faults. It is likely to be more popular in the Bohemian world, perhaps, than anywhere else, but it contains real attractions for readers elsewhere.

*The Journal of Hygiene and Herald of Health* [\$1.00] opens with a paper by R. M. Bucke, inquiring Was Walt Whitman Mad? It can make little difference how the question is answered, but the author does not regard him as having been insane. The few other writers discuss more or less significant subjects.

*The Homiletic Review* [\$3.00] offers its customary departments filled with the usual variety and quality of material.—*Biblia* [\$1.00] is scholarly and keeps the reader abreast of the latest discoveries. It is also cheap in cost to him.—*The Catholic World* [\$3.00] is tastefully printed and well illustrated, and for Catholic readers must be enjoyable.—*To-day* [\$1.00] is a small, and to us unfamiliar, publication, but it is well

supplied with reading matter of different sorts and takes a high tone.—The Declaration of Independence number of *Our Country* [\$2.00] is specially well suited to serve the purposes of the Patriotic League which issues it, and is of general interest.—There is more than ordinary value in *The American Kitchen Magazine* [\$1.00]. It is practical and diversified and its low price should secure it the large circulation which it merits.—Mrs. Elizabeth Cady Stanton's face greets one from the cover of *The Phrenological Magazine* [\$1.50], and several other portraits accompany the sketch of her which is included. This is the chief feature this month.

#### NOTES.

—The growing popularity of the game of golf is developing a considerable body of golf literature.

—Mr. Walter H. Page has resigned the position which he has filled for more than four years as editor of *The Forum*.

—Gen. Lew Wallace has furnished the introduction to Prof. E. A. Grosvenor's forthcoming history of Constantinople.

—The late Dr. Charles Deane's library remains just as he left it at his home in Cambridge, Mass. It contains about 13,000 volumes, including many rare treasures.

—Mr. R. D. Blackmore has written another story, having the same scene and some of the same characters as *Lorna Doone*, and it will soon appear. Its title is *Slain by the Doones*.

—Conover Duff, who wrote *The Master Knot and Another Story*, which recently came out in Holt's Buckram series, is the name by which Laura Gaylord, Florence Little and Edward Cady, all of Cleveland, O., sign their combined productions.

—Note the change of name of *The New England Kitchen* to *The American Kitchen Magazine*. It will continue to be published by the Home Science Publishing Co., with Mrs. Mary J. Lincoln, Mrs. Estelle M. H. Merrill and Miss Anna Barrows as editors.

—The fate of some publications is illustrated by the disappearance of the books and pamphlets called into existence by the income-tax law. They were numerous, able and in demand and now mostly of no further interest because of the Supreme Court's decision of the unconstitutionality of the law.

—Madame Zenaide A. Ragozin, the author of *The Story of Chaldea* and other historical works, also is a successful society lecturer in New York city and belongs to the American Oriental Society, the Société Ethnologique de Paris, the Royal Asiatic Society of Great Britain and Ireland and other such bodies. She is a compound of Russian and Oriental stocks.

—Mr. W. H. Bishop, author of *The Garden of Eden*, U. S. A., which we noticed a few weeks ago, writes us that he is not Mr. William Henry Bishop, the novelist and instructor at Yale as we supposed. We are sorry to have confused them, although the fact that they have exactly the same name of course renders such confusion almost inevitable. The writer proposes to use only the initials of their common Christian names, leaving the full use of these names to the other Mr. Bishop. This is as good a plan as he can follow if he is reluctant to adopt a *nom de plume*.

#### BOOKS OF THE WEEK.

*Roberts Brothers. Boston.*  
FROM JERUSALEM TO NICEA. By Rev. P. S. Moxom, D. D. pp. 457. \$1.50.  
ANNALS OF THE PARISH AND THE AYRSHIRE LEGATEES. By John Galt. Two vols. pp. 221 and 302. \$2.50.  
A WOMAN WHO DID NOT. By Victoria Crosse. pp. 160. \$1.00.  
Ginn & Co. Boston.  
SELECTED LIVES FROM CORNELIUS NEPOS. Edited by A. W. Roberts, Ph. D. pp. 139. 85 cents.

James H. Earle. Boston.  
SHIPS BY DAY. By E. A. Wyman, Ph.D. pp. 451.  
\$1.50.

H. L. Hastings. Boston.  
THE FAMILY CIRCLE. Written and edited by H. L. Hastings. pp. 318. \$1.00.

Harper & Brothers. New York.  
THE FROST YARD AND OTHER ITALIAN STORIES. By Constance Fenimore Woolson. pp. 272. \$1.25.  
TWO ON A TOWER. By Thomas Hardy. pp. 333. \$1.50.

ABOUT PARIS. By Richard Harding Davis. pp. 219. \$1.25.  
RHYMES OF OUR PLANET. By Will Carleton. pp. 195. \$1.25.

THE PRINCIPLES OF RHETORIC. By Prof. A. S. Hill. pp. 431. \$1.20.

Charles Scribner's Sons. New York.  
QUEEN ANNE AND THE GEORGES. By Donald G. Mitchell. pp. 354. \$1.50.

THE REVOLUTION OF 1848. By Imbert de Saint-Amand. Translated by Elizabeth G. Martin. pp. 347. \$1.25.

SIDE TALKS WITH GIRLS. By Ruth Ashmore. pp. 252. \$1.00.

Macmillan & Co. New York.  
GREAT EXPECTATIONS AND HARD TIMES. By Charles Dickens. pp. 661. \$1.00.

Longmans, Green & Co. New York.  
FROM THE MEMOIRS OF A MINISTER OF FRANCE. By S. J. Weyman. pp. 325. \$1.25.

Thomas Nelson & Sons. New York.  
PALMYRA AND ZENOBI. By Dr. William Wright. pp. 394. \$2.50.

A. C. Armstrong & Son. New York.  
THE SONG OF SOLOMON AND THE LAMENTATIONS OF JEREMIAH. By W. F. Adeney. Edited by Rev. W. Robertson Nicoll. pp. 346. \$1.50.

R. F. Fenno & Co. New York.  
A GALLOWAY HERD. By S. R. Crockett. pp. 298. \$1.00.

Maynard, Merrill & Co. New York.  
THE PLAGUE IN LONDON. By Daniel Defoe. pp. 119. 24 cents.

Woolfall Publishing Co. New York.  
THE YOUTH'S CLASSICAL DICTIONARY. Edited by E. S. Ellis. pp. 298. 50 cents.

American Baptist Publication Society. Philadelphia.  
QUICK TRUTHS IN QUIANT TEXTS. By R. S. MacArthur, D.D. pp. 336. \$1.25.

Harrop & Wallis. Columbus, O.  
THE FORCES OF NATURE. By H. B. Harrop and L. A. Wallis. pp. 159. \$1.25.

W. J. Shuey. Dayton, O.  
THE SWORD OF THE LORD. By D. W. Whittle. pp. 88. 25 cents.

AT HAND. By M. R. Drury, D.D. pp. 122. 25 cents.

#### PAPER COVERS.

Thomas Whittaker. New York.  
ON CHILDREN; ON BRING ILL; ON THE LOSS OF FRIENDS. By Bishop A. W. Thorold, D.D. Three vols. pp. 75, 59 and 63. Each 25 cents.

American Book Co. New York.  
NIAGARA FALLS AND THEIR HISTORY. By G. K. Gilbert. pp. 236. 20 cents.

Johns Hopkins Press. Baltimore.  
BENJAMIN FRANKLIN AS AN ECONOMIST. By W. A. Wetzel, A.M. pp. 68. 50 cents.

#### MAGAZINES.

September. TREASURY.—UNITARIAN.—AMERICAN MAGAZINE OF CIVICS.—GOOD WORDS.—LITERARY NEWS.—DONAHOE'S.—MUSICAL RECORD.—TRUTH.—BIBLOT.—KINDERGARTEN NEWS.—SCHOOL REVIEW.—MUSIC.—BIBLICAL WORLD.—GOOD HOUSE-KEEPING.—FANSY.

### THE GOOD SHEPHERD AND THE OTHER SHEEP.

[A sermon preached in the Trinitarian Church, Taunton, by the pastor, Rev. Samuel V. Cole.]

It is evident enough that our Lord's thought, sympathies and intentions were vastly broader than those of his age and land; but we are not so much concerned with that fact now as with the question whether they were broader than the ones we are willing to entertain ourselves. We are concerned to know whether we are up to the gospel standard in thought, sympathies and intentions—I do not say in action, for there is no dispute that we are woefully deficient there.

We may test ourselves, in our own consciences, as we contemplate our Lord's attitude toward the other sheep. In the passage in which he describes himself as the good shepherd, he adds, as if after a pause, the tender words so characteristic of the Son of Man: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."

Who were these other sheep? How far was he willing to go out to find them? Where did he draw the bounds of his sympathies? Let me answer these questions by asking how far the sun is willing to shine out in space. The sun sends its beams as far as the earth, and then on to the next planet, and to the next, and the next, until they illumine every

one in the long series and enter the immeasurable distance beyond. The sun shines out to the extent of its power. It does not say to its beams: "Go as far as the Earth, or Mars, or Neptune"; it says, "Go till you can go no more."

I can think of no comparison that better describes the Good Shepherd in his relation to his sheep. He sets no bounds whatever to his sympathies and intentions so long as anything remains for them to reach; they go out to the other sheep and to the others beyond these, till it is possible to go no further. That is to say, he would reach and help every human being anywhere capable of being reached and helped.

We might easily infer this from the spirit he manifested all through his life on earth, but we have some explicit words from his lips to the same effect—words spoken at a time calculated to give them a peculiar power, as if they expressed the most earnest wish of his heart. It was on the day he led his disciples out as far as Bethany, and just before the cloud received him out of their sight, that he said, "Ye shall be my witnesses"—that is, transmitters of my light—"both in Jerusalem"—of course they expected to witness for him there—"and in all Judea"—notice how the field widens—"and in Samaria"—there is a vast widening in that, for the Jews had no dealings with the Samaritans—"and unto the uttermost part of the earth." That concluding phrase sweeps away all bounds—"unto the uttermost part of the earth." Remember that the last recorded phrase uttered by our Lord was this, "unto the uttermost part of the earth."

To be sure, they did not dream in that day of the vast size of the earth. But, even had they possessed our knowledge of geography, do you suppose it would have made any difference in our Lord's commission? Would he have narrowed the field? Where would he have drawn the line, saying, "Look out for the sheep on this side; never mind those over there"? The world is larger, but it is also smaller, than it was 2,000 years ago. We can travel from Boston to China more quickly than Paul did from Jerusalem to Rome. We can send a message to London in less time than it took the disciples to walk from Emmaus to Jerusalem to announce the risen Lord.

A quarrel between two Asiatic powers, which the world would never have heard of once, affects the counsels of all the governments of Europe. A wild tribe of Kurds sweeps down on an Armenian village and every civilized community on earth feels the shock. On almost any day we may read of the important events that occurred anywhere on the globe the day before. Well-defined lines of travel and telegraphic communication cover the globe like a network; they bind together all peoples, kindreds and tongues in one vast but exceedingly sensitive nervous system, so that whatever happens anywhere is felt everywhere. We are one family. We are members one of another, whether we want to be or not. If one member suffers, then all the members suffer with it. Yes, the world is smaller than it was; it grows smaller every year. Modern conditions, instead of relegating the great commission to the background of a bygone age as of no further value, only bring it to the front and set it in a splendid light and show it to be the most reasonable injunction still—"unto the uttermost part of the earth."

If the Lord should enter one of our churches and say, as some of his professed followers are saying, "Keep your money at home; you need it for the work around you; keep it in Taunton; keep it in Massachusetts; at the farthest, do not let it go beyond the United States"—if he should stand up before you and say this, what would you think? Would you be able to reconcile that utterance with the lovely character described in the New Testament as the Son of Man? Have you so learned

Christ? Would not the ideal for which he stands in your mind suffer a little diminution? You could no longer compare him to the sun, for the sun sends out its beams to the uttermost. And where, then, in all history, where in all God's universe, could you look for an ideal of boundless sympathy for needy men? No, I think you would prefer to retain that ideal as it is; you would still want to hear him say, "Unto the uttermost part of the earth."

The subject of foreign missions is sometimes spoken of as if it were a recent discovery, or, at least, as if it referred to something which has been ingrafted upon Christianity. Why, my friends, foreign missionaryism has not been ingrafted upon Christianity; it is Christianity itself; it is root, trunk and branch. Christianity is an expansive principle, with an elasticity like that of the atmosphere pressing into every nook and corner, like that of the sunlight penetrating to the uttermost; and it is forever seeking to acquire new territory—new territory in your heart, in the church, in the community, in the world. So long as it retains its vitality it pushes outward, widening the circumference, from the glowing and inexhaustible center.

The church, the true church, has illustrated this from the start. The disciples tarried at Jerusalem as they were bidden until the power came, and then, such was the expansive principle in that power, they flew forth in all directions to proclaim the word. And from that day to this the church has been a missionary church. What a missionary was Paul! He planted church after church, stopping only long enough to sow the seed and then passing on, scattering far and wide with a liberal hand. That is the only way.

The results of missionary work in a given spot often seem very meager. This fact is sometimes put forward as a query whether missions pay. Well, I will not delay you with argument. I will not describe the magnificent showing which the missions of the present century are able to make in their aggregate achievement. Let us only recall the fact that we ourselves are some of the other sheep, that you and I are among the results of foreign missionary work, and the query whether missions pay becomes the more personal query whether you and I and others like us were really worth the saving.

Our ancestors were heathen; they inhabited the swamps of Germany and the forests of Britain. They were a sordid lot of heathen than many to whom our missionaries are sent today. They had their idols, their uncouth manners, their barbarous and cruel customs, but the Christian people of Rome, remembering the "other sheep" and the "uttermost part of the earth"—Virgil had called Britain outside the circle of the human race—determined to send out foreign missionaries; and so Augustine went to Britain and Boniface to Germany. It was an uphill work that awaited them. Our ancestors were a matter of fact sort of people. They did not want any of the new foolishness. They made rather uncertain Christians. Their ignorance and shallow professions and backslidings must often have raised the query whether missions paid.

But the seed was sown. Much of it was wasted; some of it fell on good ground and, after a long time, years, centuries, the harvest came. We can all see the harvest now. Was it worth sowing? German scholarship, English civilization, American liberty—were these worth the trouble of seedtime? Luther and Shakespeare and Washington—how about them? How about the great moral force of the Teutonic and English races? Do missions pay? The question sounds silly enough in the light of such achievements.

I said the Christian people remembered the other sheep and the uttermost part of the earth. They remembered one thing more, the most important of all, namely, the commandment of Christ: "Go, disciple all nations." I need not remind you of the large



place which the word "commandment" holds in the Christian faith. As Christ based his life on the will or commandment of God, so do all true disciples base their lives on the will or commandment of Christ. And he himself emphasized the necessity of this again and again. "If ye love me, ye will keep my commandments." "Ye are my friends if ye do whatsoever I command you"—whatsoever. We keep the commandments of those whom we love and trust. The moment we cease to find a clear, explicit commandment of Christ a sufficient motive we forfeit our right to the Christian name.

"Go, disciple all nations"—what shall we do with those words? Slip around them? Interpret them away? No, they lie directly in the path, they stare at us unfadingly from the printed page. They are his words; he meant them; he meant them for us; they are the test of our discipleship.

As we have been considering this subject I presume that many of us have been obliged to confess that our thought, sympathies and intentions have not met the requirement of the gospel standard. It is so much easier to learn the height and depth of the love of Christ than to learn the length and breadth of it. And yet height and depth will avail us little if length and breadth be wanting. The characteristic of the true church, as distinguishing it from mutual benefit clubs, is not height and depth, not intensity of interest in its own affairs and in its own members; the characteristic thing is length and breadth—interest in those from whom no reward can come. The church, therefore, in which foreign missionary interest is on the wane is a dying church. It may be a growing club, but it is a dying church. What is needed today is a revival of the foreign missionary spirit, and this is only saying that what is needed is the revival of the spirit of Christ and his early disciples.

To be sure, the demands of the home work are very great; foreigners are flocking to our shores from every land. Why not expend all our efforts here? Well, the conditions at Rome were not wholly dissimilar. All roads led to Rome; all peoples went there. Nevertheless the church remembered the commandment of Christ, and sent out its missionaries with redoubled zeal. And the wisdom of that course, as we have seen, has been amply justified by the splendid civilization of the nineteenth century. The true way is not to cultivate one field to perfection, but to scatter the seed broadcast over every field.

And we are able to do it. Home work and foreign work—why, we have got money enough for them both. And that is why God sets both of them before us at the same time. There is no need of robbing Peter to pay Paul. The disposition to make the demands of the one an excuse for ignoring those of the other is the disposition to evade a duty.

Notice the relation which exists between the two parts of the one great work. The churches which contribute most to foreign missions contribute most to home missions; the churches in which the foreign missionary interest is strong show the greatest prosperity in their own religious life. We need foreign missions for the sake of the home work.

Elocutionary teachers sometimes tell their pupils to speak to the farthest auditor; if the man on the back seat can hear, then all the others can hear. And so in the work of a church. Send the gospel to the uttermost part of the earth and you will be sure to give it to those at home. Speak to your farthest auditor, and the people under the shadow of your church building will also hear.

Education is the awakening of the heart, it is life, vitality, the arousing of the spirit. Education, therefore, is not the amassing of truths, but it is the deep realization of truth—David Swing.

### A WELCOME TO PROFESSOR MACKENZIE.

The Chicago Ministers' Meeting, Sept. 8, was set apart as a reception for Rev. W. D. Mackenzie. He was received with hearty clapping after having been introduced in a very humorous manner by Dr. Willard Scott and further by Professor Curtiss, who claimed that in the Scotchman the seminary had obtained the best man available for the place he is to fill. In reply he said he could not deny the fact that he is six feet, two and one-half inches in height, inasmuch as that is apparent, but he would beg the brethren to take off all the adjectives which had been used in the public prints and in the speeches referring to him, and permit him to appear among them as one making no claims to superior learning or ability, but intent on doing what he could for the spread of the principles of the kingdom of God. He has come hither not of his own seeking, but in obedience to what has seemed to be the call of God.

In announcing his subject, The Intellectual Unrest of the Times and Its Cure, he said he must speak of the matter as it had taken shape in his mind from his experiences in Great Britain, and not from any knowledge of the situation this side of the water. Probably features of this unrest, with regard to the Christian religion, are peculiar to the different civilized countries, while yet in all of them the unrest is more or less noticeable. It cannot be denied, said the professor, that a wave of doubt has poured across Christian lands and is now receding. It began in England in 1865 and reached its height in 1880. Even now, in London, literary or scientific circles would be slow to avow any belief in the truth of Christianity. This fact affects the life and character of the churches. Its influence during the years mentioned has been to sweep some of the churches almost empty. Many, however, who had left them are returning again. Many, if not avowedly agnostic, are still uncertain. With these uncertain men it is hard to deal. Shallow minds make excuse that it is the *zeitgeist* which compels doubt. Even a man like John Morley wrote a book in which he spelled the divine name with a small *g*. The book was reviewed by the *Spectator* in an article in which the author's name was spelled with a small *j* and a small *m*. The people have demanded some kind of religion. Frederic Harrison, the apostle of Comte, has tried through his annual addresses, reprinted usually in the *Nineteenth Century*, to supply their need. But the disruption of the church and the downfall of Christianity, as predicted by the Comtists, show no signs of realization, although it is true that many ministers have not been able to preach with their old heartiness, have often turned their churches into something like halls to attract the crowd, and have given historical or ethical discourses rather than those which express the fundamental doctrines of the Christian religion.

The causes of this doubt in reference to the Christian religion are three. The first is the rise and progress of the evolutionary theory. Probably this theory will not be given up. It has come to stay. But it may be variously interpreted: mechanically, as by Darwin, his English associates and followers, so as to destroy faith and make it possible to explain Christianity without the supernatural; or in such a way as to show that the Darwinian theory is only one part of

the greater theory of evolution, and that, valuable as it is, it has its limitations, which render it harmless to intelligent faith.

Another cause of unrest is the renunciation of the authority of the church and her creeds. This movement carried Newman to Rome. But we now see the limitations and value of authority. Only that which is moral and spiritual is of value. That of the church is worthless, we care nothing for it. We do care for the moral authority of Christendom. We are responsible to God alone and preach the things we know to be true from our own experience.

A third cause of religious doubt is the rapid increase of the country in wealth and the improvement of material conditions in general, even among wage-earners. This is unfavorable to spiritual life. When earthly conditions are good, heaven is found on earth. Satisfy earthly ideals of life and you have no need of striving for anything higher. Then came the reaction. It was seen that the poor are living almost like animals and that something must be done.

If it is asked, What is the cure for these conditions? the answer, frankly given, is, "I don't know." But a change has begun. Some of the causes may be: (1) Science is more humble than formerly. She does not now profess to know everything. Professor Tait says that scientific men have by no means given up their faith. If biologists have been loud spoken in their unbelief, they are becoming more quiet, are even criticising the Darwinian theory. A change has also come over the ministers. They preach with more confidence. They are not afraid to speak out boldly. (2) The uprising of the great social problems is compelling men to ask, How shall they be met? Science cannot answer. If she says, Wait a few thousand years till evolution can settle the difficulty, the poor and wretched reply, This is just what cannot be done. Help must come now. There is no help outside the gospel of Christ. Preachers no longer speak of "conversion" in terms of evolution, nor shrink from using the words, "blood of Christ"; nor do they refer to masses alone instead of individuals.

A fourth cause of a change in the public mind toward the Christian religion is found in the rise and work of the Salvation Army. Even John Morley says that if the whole church were to do as much as this part of it is doing, it would almost prove itself afresh. The results of the work of this army in London and all over Great Britain are marvelous. Then, too, work abroad in foreign fields has been so successful, according to the testimony of such men as Sir William Hunter and Sir William Muir, that no one can doubt its triumphs. The outlook, therefore, is hopeful. The tide has turned. What we have to do is to preach the old gospel, without fear, in confidence and love.

The directors of the seminary gave a reception to Professor and Mrs. Mackenzie in their parlors Friday evening. The opening address before the faculty and students by Prof. E. T. Harper was delivered Thursday afternoon. Tuesday evening Rev. W. A. Waterman, lately of Geneseo, Ill., was welcomed to his new field by the ladies of the Millard Avenue Church. Last Sunday Professor Mackenzie occupied the pulpit of the New England Church, and will probably continue to do so during the absence of Dr. Johnson in Japan. FRANKLIN.

## News from the Churches

## Meetings to Come.

**BOSTON MINISTERS' MEETING.** Filigra Hall, Sept. 23, 10 A. M. Address by Rev. Rufus Thomas on Growth of Ritualism in the Churches of Today.

**FOREIGN MISSIONARY PRAYER MEETING** in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

**ANNUAL MEETING OF AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, BROOKLYN, OCT. 15-18, 1895.**—The eighty-sixth annual meeting of the American Board of Commissioners for Foreign Missions will be held at Brooklyn, N. Y., in the Academy of Music, beginning on Tuesday, Oct. 15, 1895, at 3 P. M., and closing Friday noon, Oct. 18. In accordance with a recent vote of the board entertainment will be given most cordially to the following classes of persons: missionaries and assistant missionaries of the Board, theological students, officers of the board and of the woman's boards and corporate members and their wives. Each applicant is requested to give the name in full, with title (Rev., Mr., Mrs., Miss), and state to which of the invited classes he or she belongs. Cards of introduction and assurance will be sent to those applying as soon as practicable.

Persons accepting the above invitation for free entertainment must send their names before Sept. 20. Applications received after the above date will be cared for so far as the resources of the committee will allow.

All others, including ministers and honorary members, who desire to attend will, so far as practicable, be assisted to procuring places of entertainment, either free or at reasonable prices, on immediate application to the undersigned. Terms at the hotels and boarding houses will vary from \$3.00 to \$1.50 per day.

The various traffic associations, covering most of the territory from the seaboard to the Mississippi, but not north of Chicago, will grant a rate of a fare and a third to those attending the meetings, subject, however, strictly to the terms and conditions of the respective associations. Such tickets will be issued on the certificate plan, by which purchasers will pay full fare going to Brooklyn, and must ask for and procure of the agent selling the ticket a PRINTED certificate of the fact that they have done so, which certificate will be vouchered by a special agent of the railroads at the place of meeting. Persons intending to avail of tickets on the certificate plan are requested to communicate immediately with the undersigned, who will send a circular with all conditions and information relating thereto.

Any further information will be cheerfully furnished on application to Joseph E. Brown, Chairman General Committee, 123 Remsen Street, Brooklyn, N. Y.

**NATIONAL COUNCIL.**—All the lines east of Chicago, including Chicago, will sell certificate tickets at the rate of one and a third fares for the round trip to Syracuse, and it is hoped that the Western lines will grant the same privilege. Application has been made to all lines to grant an extension of time after the Council meeting to enable delegates to attend the Board meeting at Brooklyn without forfeiting their certificates. For New England, the Boston & Albany Road offers a round trip, including Brooklyn, for \$14 from Boston, and it is hoped that the Fitchburg Road will make the same offer. Such tickets can be obtained only of C. E. Swett, 1 Somerset Street, Boston.

The local committee of arrangements announces that it is making ample provision for the entertainment of all accredited delegates. While it would be glad to extend the same hospitality to others, it will be impossible on account of the large number of delegates expected. But the committee will be glad to accept all delegates at reduced prices, and lists of hotels and boarding houses, with rates, will be sent on application to George A. Mosher, Syracuse, N. Y.

## STATE MEETINGS.

We shall be glad to receive additions to the following list, or corrections where necessary:

Minnesota,	Alexandria,	Sept. 17-20.
New Hampshire,	Nashua, Filigra Ch.,	Sept. 17-19.
Wisconsin,	Appleton,	Sept. 24.
Maine,	Westbrook,	Sept. 24.
Oregon,	Oregon City,	Sept. 24.
Colorado,	Longmont,	Oct. 1.
Idaho,	Boise,	Oct. 1.
California,	Dudley,	Oct. 2.
North Carolina,	Durham,	Oct. 8.
South California,	Cheyenne,	Oct. 8.
Wyoming,	Crete,	Oct. 21-25.
Nebraska,	Waterbury, Second Ch.,	Nov. 19.
Connecticut,		

## Benevolent Societies.

**THE CONGREGATIONAL HOME MISSIONARY SOCIETY** is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

**WOMAN'S HOME MISSIONARY ASSOCIATION,** Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,** Congregational House, No. 1 Somerset St., Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 133 La Salle St.

**WOMAN'S BOARD OF MISSIONS,** Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

**THE AMERICAN MISSIONARY ASSOCIATION,** Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Bible House, New York City.

**THE CONGREGATIONAL CHURCH BUILDING SOCIETY.**—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

**CONGREGATIONAL EDUCATION SOCIETY.**—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago. Rev. John L. Maltie, Endowment Field Secretary for Whitman College. Address, 10 Congregational House, Boston.

**CONG SUNDAY SCHOOL & PUBLISHING SOCIETY.**—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duane, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

**MASSACHUSETTS BOARD OF MINISTERIAL AID.**—Treasurer, Mr. Arthur G. Maywood, 761 Sears Building, Boston. Address for contributions, Rev. A. B. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

**MINISTERIAL RELIEF.**—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council acts from a church on splendid offerings for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesy,

New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the Trustees of the National Council of the Congregational Churches of the United States (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

**THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY,** established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22 A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

**THE BOSTON SEAMAN'S FRIEND SOCIETY,** organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to R. S. Snow, Corresponding Secretary, Room 22 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Requests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

## PASSING COMMENT.

The advent of the fall months finds many seats in the country churches deserted. With what a welcome will some of the summer visitors be greeted another season. Their temporary assistance creates an influence which lives from one year to another, and often supplies just the needed support on which depends the life of these churches.

To the student supplies, also, who have sacrificed their season of recreation by putting forth their fresh energy in pastorless fields, some of the weaker churches owe in large measure the beginning of a new era in their existence.

The close of the summer period of work, however, does not always mean the severing of the relations which united effort for a time has fostered between pastor and people. One church of which we have heard receives every week a written sermon from its summer pastor, to be read in his absence by a member of the congregation.

The problem of the support of country churches would be greatly simplified if such a plan as a Maine church has originated could be adopted more generally. We doubt not that the interest of former and removed members is often much stronger than it may appear before it has been aroused by such a practical suggestion.

It was appropriate that the oldest church in a Massachusetts city should hold such a gathering as that of last week. Any general recognition of the aged is always to be encouraged both for their sakes and as an example to the youth.

If the latest meeting of that Vermont club is a sample of its general gatherings, it will not be surprising if at every session, as at the last, more than twenty new names are presented for membership.

It is a New England, not a Western pastor, as one would suppose, who had to drive nearly twenty-five miles in one afternoon to call on twelve families.

## AN IMPORTANT INDIANA ENTERPRISE.

Hope Church, Anderson, and its pastor, Dr. A. H. Ball, held dedicatory services of its new and well-equipped building, Sept. 8. Rev. Messrs. J. H. Crum, D. D., and W. C. Gordon preached to large congregations, including many men of prominence in this city.

The lot on which the meeting house stands is centrally located, and the building, sixty-two by seventy-six feet in size, is of the Romanesque style, the basement being of Ohio stone and the upper stories of brick veneer. The auditorium is forty-nine feet square, with bowled floor, domed ceiling, circular seats and corner pulpit, and the seating capacity is 350. In the building are also the pastor's study, the lobbies, a reading-room, a kindergarten room, a C. E. room and parlors. In the basement are the Sunday school room, the kitchen, dining-rooms and lavatories. The furnishing and antique oak finish of the interior is harmonious and pleasing. The total cost will be \$15,000, most of which is already provided. The basement and some

interior furnishings will be completed as soon as the church is able.

The union communion service of the afternoon, conducted by the pastors of the First Methodist Episcopal and Presbyterian churches of the city, was fraught with good, and indicates the purpose of Hope Church cordially to fellowship other forms of work in the city, while it develops its distinctive sociological features as the needs of the city require. The successful prosecution of this important Congregational enterprise is already adding strength to the denomination in the wealthy and fast developing gas and oil regions of Indiana.

## THEOLOGICAL SEMINARIES.

## Bangor.

The fall term opened Sept. 5, with eighteen Seniors, thirteen Middlers and twelve Juniors, others being expected to join the latter class.—The new gymnasium is finished and the apparatus is being put in. It is a great addition to the beauty of the campus.—Professor Beckwith returned Sept. 9 from his summer's study in Germany and is now meeting his class in theology.

## CONFERENCES AND ASSOCIATIONS.

**MASS.**—The semi-annual meeting of the Brookfield Conference was held in Oakham Sept. 17. The general subject was The Family. Addresses were given on Family Government, Observance of the Sabbath in and by the Family, The Family Altar, The Family in the Sabbath Congregation, Responsibility of Parents for the Interest of Their Children in the Sunday School and for Their Conversion, The Family as Related to the Life and Growth of the Church.

**CAL.**—The Bay Conference met in Hayward, Sept. 2. Twenty-five of the thirty churches were represented and the congregations were large. Brief but hopeful reports were made and papers on the C. E. Movement, Denominationalism and Undenominationalism, were read. Another subject was Will They Stand: The Bible and the Divinity of Christ?

## CONGREGATIONAL CLUBS.

**VT.**—The Passumpsic Club met in Newport last week. The topics were: Congregational Influence, The Congregational Church Previous to the Revolution, The Vermont Chronicle Old and New, The Secular Press. After the meeting the company repaired to Lake Memphremagog for a few hours' sail.

**CAL.**—The club of San Francisco and vicinity held its fall meeting Sept. 10. Ladies' night was observed and a grand rally was the result. An address of welcome was followed by addresses by members of the deputation, now on its way to Japan, on Congregationalism in England, in America, and in the World.

## NEW ENGLAND.

## Massachusetts.

**BOSTON.**—Vacation experiences were in order last Monday at the opening session of the Ministers' Meeting, which was well attended. Rev. D. N. Beach shared with the brethren the inspiration and spiritual uplift which he gained at the Cleveland Summer School of Theology, and Rev. Dr. A. W. Archibald talked entertainingly of a trip from London to Rome. Dr. Plumb then introduced Mr. Jesse Yonan, a Nestorian, who presented the real need and opportunity of medical missions in Persia, for which work he is preparing himself. The committee then introduced Dr. Thomas, a Presbyterian minister from Chicago, who spoke briefly and brightly. The ballot for moderator for the next six months resulted in the election of Rev. H. E. Barnes, D. D.

The Norwegian Evangelical Congregational Conference, held at Shawmut Church, Sept. 10, heard reports of the Dano-Norwegian churches of New England and held discussions on the general work among these peoples. The sermon was by Rev. S. V. S. Fisher, and an address was given by Rev. A. C. Tycheson.—The dedication of the new edifice of the Swedish church, situated at the corner of Ruggles and Hampshire Streets, Roxbury, will take place Sept. 26, and inmediately following a series of revival meetings will be held.

**CHELSEA.**—Central. The return of the pastor, Rev. C. E. Jefferson, after a four months' vacation, including a trip to Europe, was celebrated by his congregation last Thursday evening. About 300 persons were present, and fitting remarks were made, besides other interesting exercises and social features.



**HYDE PARK.**—First. The new manual contains lists of members, pew-holders and families connected with the Sunday school besides the yearly reports. The total benevolences last year were \$4,512 and the total expenses \$7,800.

**WEST MEDFORD.**—In order to pursue special study, Rev. H. W. Stebbins presented his resignation Sept. 8, to take effect Nov. 18, thus closing an eminently successful six years' pastorate. He retires with the regrets of a reluctant church. The community will miss a deep student of public questions, an able champion of best measures, and a bright example of good citizenship.

**LOWELL.**—*Pawtucketville.* The society has voted to build a stone edifice costing \$25,000, of which \$14,000 is already subscribed.

**TAUNTON.**—West. The church enters upon the fall campaign with renewed vigor. About a year ago Rev. Charles Clark, just graduated from Andover Seminary, preached a few Sundays and was then engaged for a year. Such was his success that he has been asked to remain indefinitely. During this time the Y. P. S. C. E. has taken on new life, and since January six persons have united with the church. The Junior Society is also flourishing. On Sept. 8 Old People's Day was observed in a pleasing manner. Dr. S. H. Emery, the oldest clergyman in the city, ninety years of age, gave an address and the pastor preached to the aged people. The auditorium was beautifully decorated with flowers, and after the service each of the 150 persons present was presented with a bouquet. The free pew system, with weekly pledges, has been adopted lately and gives great satisfaction.

**CLINTON.**—Rev. W. W. Jordan was given a largely attended reception by the Men's Sunday Evening League on his return from Europe week before last. The congregation was fully represented and greeted the pastor with several valuable gifts.

**HOUSATONIC.**—Rev. J. J. Dana preached a vigorous sermon last week Sunday in commemoration of the sixtieth anniversary of his ordination to the ministry. He has the sympathy of all in the recent loss of his wife, who for more than forty years had been his helpmeet.

#### Maine.

**PORTLAND.**—*St. Lawrence Street.* The present year is the twenty-fifth of the pastorate of Rev. A. H. Wright. It has been a most prosperous ministry.

**LIMERICK.**—At the recent centennial a movement was made which promises much help to the religious interests. The losses by death and removal have left the church greatly burdened for its own support. For the aid of the church there was formed a Limerick Congregational League of the former and non-resident members, who will contribute \$1 each for five years to the home church.

**NORWAY.**—For a new organ a fund of \$1,000 has already been subscribed.

**MACHIASPORT.**—Evangelistic meetings are in progress under leadership of Mr. and Mrs. J. A. Johnson.

**BURLINGTON.**—Full and spirited services witness to the interest in the work of Misses Harlow and Washburn, who are laboring here.

**OLON.**—The meeting house has been repaired at an expense of about \$2,000. It was dedicated Sept. 8, with sermons morning and afternoon. Short addresses were given at the evening service. Rev. Calvin Keyser is pastor.

Sec. E. M. Cousins sends out his report two weeks in advance of the Maine State meeting. The accessions to the churches were 1,017, a gain of 200 over the previous year. The remarkable loss of 1,041 is due largely to revision of church rolls, by which in the past three years the membership has been decreased by 1,010. The present enrollment is 21,453, 156 less than four years ago. The revision does not diminish the absentee list, which is sixty six more than it was in 1891. The total of benevolences, \$106,016, is an increase of \$30,170 over last year. Interest in home missions is shown by an advance of \$6,500, or forty per cent.; the valuation of church property is \$1,732,150; and pastors' salaries equal about one-half the annual home expenditures.

#### New Hampshire.

**MARLBORO.**—The pastor, Rev. J. S. Colby, has just concluded a series of three sermons on Heaven. He is now giving a series on Modern Religious Quicksands. The result has been a marked increase of attendance and interest at the Sunday evening services.

**LITTLETON.**—Rev. J. H. Hoffman has just completed one year of supply so satisfactorily as to receive a call to the pastorate. He has the hearty co-operation of the church.

**GILMANTON IRON WORKS.**—Improvements are being made in the parsonage. Steps are being taken by the Gilmanton Improvement Society to preserve

the Old South meeting house, which is fast going to decay.

**KEENE.**—First. Last year's benevolent contributions amounted to \$1,248 for the church and nearly \$1,000 for the various societies.

**WILMOT.**—This church has been sorely bereaved in the death of Deacon J. M. Richards, more than forty-five years a member and for nineteen years its deacon. For the past few years he has been feeble, but while able he was a constant attendant at the regular services and an active promoter of its interests. He will be as greatly missed in the community as in the church.

#### Vermont.

**LYNDONVILLE.**—The church has received the gift of a new pipe organ costing \$1,800.

**PITTSFORD.**—The Memorial Hall given to the town by Dr. H. F. Walker was dedicated Sept. 11, the principal address being given by Dr. G. L. Walker.

**BENNINGTON.**—The corner stone for the chapel in Pleasant Valley, given by Mrs. Colgate, was laid Sept. 3. The building will be for meetings, socials and for a reading-room. The work of the Second Church has been successfully carried on.

**PITTSFORD.**—An old folks' party at the parsonage recently was a pleasant occasion. Twenty-seven persons were present, and the average age of the guests was seventy five years. Ten persons were about eighty years old, and all were vigorous and well.

#### Rhode Island.

**PROVIDENCE.**—The season of work in the churches opens vigorously. Central. Dr. E. C. Moore has returned after three months' absence and received several additions at the September communion. Rev. Mr. Torrey is already at work at Edgewood. Academy Avenue has repainted its edifice and parsonage. Gospel tent meetings have been held regularly in two places in the city this summer.

#### MIDDLE STATES.

##### New York.

**MAINE.**—Under the auspices of the Ladies' Aid Society numerous changes are being made in the interior of the meeting house. The auditorium will be enlarged and the interior will be beautified with new wood furnishings. New carpets and cushions will also be purchased.

**ALBANY.**—Clinton Avenue. The chapel was nearly destroyed by fire Sept. 12. It was fully insured. Two hundred new hymnals which had just been put into the church, but had not been used, were saved by one of the firemen, who is a member of the church.

**NORWOOD.**—The church building has undergone a thorough renovation and is much beautified, more than \$400 having been expended.

**PORT LEYDEN.**—The rededication of the edifice took place last week. About \$3,000 have been expended in raising the building, adding a suite of rooms for lectures, Sunday school and social and other meetings. The auditorium has been re-seated, recarpeted and provided with new windows and pulpit furniture. The dedicatory prayer was by Rev. Ethan Curtis, and addresses were given. Rev. J. B. Felt had charge of raising the small debt. The edifice is new in appearance, and the interior is more attractive. Rev. Lewis Williams has been the successful pastor for nearly twenty years and is widely respected.

Excellent summer work has been done in Deer River by Austin Rice of Yale; in Model City by Robert Bussey, Jr., of Chicago Seminary; in South Avenue, Syracuse, by Morgan Millar of Syracuse University; in East Side Mission, Cortland, by G. D. Nicholas of Union Seminary; in North Pitcher by G. A. Bushee of Yale; and by W. C. Spicer of Auburn Seminary in Osceola.

#### THE INTERIOR.

##### Ohio.

**CLEVELAND.**—Mt. Zion celebrated its thirty-first anniversary Sept. 11. The membership originally was 19; it is now 300. East Madison Avenue. The Men's League publish a weekly bulletin of church news called the *Congregational Visitor*. The young people's society recently paid the expense of repainting and decorating the lecture-room. Rev. G. H. Fairbanks, formerly pastor in Parkman, has removed to this city and serves frequently as pulpit supply. He has given efficient help recently at Park, Lakeview and Olivet Churches. Miss Bella Hume, assistant pastor of Central Church, New Orleans, is spending a few weeks in and about Cleveland, and receives a cordial welcome in the churches. Rev. H. H. Russell, formerly pastor of the Armour Mission, Chicago, and now superintendent of the Ohio Anti-Saloon League, is meeting with great encouragement in his work. There is strong hope of the passage of a county local option bill by the legislature next winter.

*Pilgrim* has maintained both morning and evening services every Sunday during the summer with large attendance. The library and reading-room were open every week day, and the gymnasium two nights a week. Piano classes continued through the summer. Rev. C. S. Mills, the pastor, returned, Sept. 8, from two months' vacation, and was welcomed by large congregations. The new year's work in all departments opens with encouraging prospects. Nine new members, five on confession, were received at the last communion. Plymouth. Dr. G. R. Leavitt spent last Sunday with this church, of which he was pastor for nine years. He preached in the morning and gave in the evening a lecture on his recent trip to Palestine with *The Congregationalist* party. Rev. L. L. Taylor returned Sept. 1. A chorus has been organized, the choir gallery has been enlarged and the interior of the meeting house redecorated at an expense of about \$2,000.

**LORAIN.**—Rev. C. J. Doie has resigned because of ill health. He took the pastorate three years ago at a critical time when the church was unfortunately divided, and his work has been wise and efficient.

#### Illinois.

**LACON.**—Rev. L. K. Long, from Michigan, has just begun service in this place. Indications point to a building up and strengthening of the work.

**CREAL SPRINGS.**—Rev. J. J. Watson has extended his parish by reaching out into neglected districts around him. The H. M. S. sent its gospel tent into one of these regions, and he held services for a number of days before the coming of Evangelist Purdue. The interest increased until thirty-two additions were received.

**SHERBARD.**—The church organized a few months ago was formally recognized by council Sept. 2. The sermon was by Rev. R. W. Newlands, and the prayer by Supt. J. Tompkins. This is the only church in this new and growing village, and forms part of the large parish of Rev. D. E. Evans of Cable.

**BECKER.**—This church has been served during the summer by Mr. A. M. Ingraham of Chicago Seminary. His faithful pastoral work and skillful use of music have enabled him to reach all classes and prepared the way for the large ingathering as the result of the evangelistic meetings conducted by Evangelist Van Auken. The membership of sixteen was recently increased by twenty-five additions.

**HOMER.**—For seven years this church has been without preaching. A few months ago Rev. E. B. Read was called to the pastorate, the H. M. S. aiding in his support. His earnest service prepared the way for an awakening, which has come through the instrumentality of Evangelist McCord. The people throughout that country district were deeply stirred, and gradually the attendance upon the meetings increased until the house was well filled. The membership will be largely increased and the church will probably be self-supporting from this time.

#### Michigan.

**GRAND RAPIDS.**—Lincoln Park. The Sunday school has had a prosperous summer, and preaching services are now conducted by Rev. D. F. Bradley. A subscription list for a new building shows more than \$1,000 pledged. This new enterprise is on the west side where there is no Congregational church, and is in a growing suburb more than a mile away from any other Protestant church. Alpine and Walker. The branch work in Alpine Center is prospering, and the services and the Sunday school are largely attended. The home Y. P. S. C. E. occupied one evening at the branch recently, and as a result there has been organized a C. E. Society of sixteen members. The pastor, Rev. J. T. Walker, is also supplying Union Church in Alpine Station Sunday afternoons as well as teaching a large class of young people at the home school.

#### Wisconsin.

**PLATTEVILLE.**—The church dedicated its new parlors Sept. 10, Rev. H. W. Carter, a former pastor, preaching the sermon. A birthday reception on the same occasion netted the women's society \$75. The work is in a flourishing condition. Rev. C. A. Wight is pastor.

#### THE WEST.

##### Iowa.

**ANITA.**—This church observed its twenty-fifth anniversary Aug. 27. It has had eight pastors, the original membership numbered nineteen and the whole number of persons having united is 311, 177 on confession. The present membership is 153. The church has a handsome building and a good parsonage.

**DAYSFORT.**—Bethlehem. The church has just completed its first year with its first pastor, Rev. Andrew Orth. There have been nineteen additions.

**DICKENS.**—This church, a little over a year old, has just dedicated a new house of worship, costing a little over \$2,000 and seating, in auditorium and lecture-room, about 250 persons. Secretary Douglass preached the sermon and offered the prayer. The pastor, Rev. J. C. George, and others took part in the services. The collections and subscriptions for the day amounted to over \$400. This, with the \$500 expected from the Church Building Society, will clear away all debt. Evangelist Tillitt is now holding a series of gospel meetings in the new building.

**PRAIRIE CITY.**—In a recent storm the church building was struck by lightning and damaged to the extent of \$300. The loss is covered by insurance.

**OTTUMWA.**—*Second.* Rev. J. R. Beard has been at his post all summer. *Swedish* rejoices in the payment of its last installment to the Church Building Society. The church is now in full possession of a handsome building on one of the best streets in the city.

**PRINGHAR.**—The church building is undergoing radical changes. A lecture-room is being built and other improvements are being made at an expense of about \$1,000.

**RUNNELS.**—During Rev. A. M. Leichter's two years' pastorate, a house of worship was secured and a parsonage built, the property acquired amounting in value to \$2,500.

**STRAWBERRY POINT.**—The work of the church during the summer has been carried on with marked success under the leadership of Mr. C. L. Snowden of Chicago Seminary. The church building is undergoing repairs.

**WEBSTER CITY.**—During Rev. J. T. Blanchard's pastorate of six years, there were 185 additions, 120 uniting on confession. The present membership is 365. There has been a corresponding increase in the Sunday school and the Y. P. S. C. E. Under Mr. Blanchard's direction, a fine edifice costing \$18,000 was erected and, for his use, a parsonage provided at a cost of about \$8,000.

#### Minnesota.

**ELLSWORTH.**—A subscription has been passed for a parsonage and it is hoped to secure the building this autumn. The home missionary rally of the three churches of this field awakened enthusiasm.

**SALEM.**—Rev. J. E. Jones reports additions on confession and good work in the church, which has been nearly extinct. A home missionary collection was taken lately.

**CLEARWATER.**—Since the coming of the new pastor much interest has developed and the church is caring for the neglected outlying stations.

**NEW RICHLAND.**—Mr. C. E. Burton, a student, has labored with this church for several months to their great profit, six persons being received into the church last week. Arrangements are being made to secure a pastor.

**GRACEVILLE.**—The harvest home festival resulted in a large collection for home missions. A good work is developing in the region near the village.

**SCANDIA.**—The general missionary, Rev. A. G. Nelson, has found a number of persons who wish to organize a church. Various Swedish communities are calling upon him for services.

**SANDSTONE.**—A service commemorating the great fires was held Sept. 1, the anniversary of the date on which this town, Hinckley and others were destroyed. Many touching incidents of fidelity and sacrifices, narrow escapes, bravery in death as well as of noble accomplishments in the rebuilding of the town and church edifice were told.

**MINNEAPOLIS.**—*Mtzipah.* The building has been renovated and new enthusiasm developed. *New Brighton*, depressed on account of financial conditions, has been greatly strengthened by the reception of five members, and others are to follow. Evangelist C. B. Fellows has supplied during the summer, and when he closes his work a minister is in prospect.

#### Nebraska.

**OMAHA.**—*St. Mary's Avenue.* Rev. S. W. Butler, D. D., was in his pulpit after vacation, Sept. 8, and was greeted by a full house and a generous welcome. *Plymouth.* Rev. H. S. MacAyeal has resumed evening services in his church. *Cherry Hill and Saratoga.* Rev. E. L. Ely has sufficiently recovered from recent injuries to resume services. The Ministers' Meeting last week was combined with the meeting of the trustees of the Congregational Church Extension Society of this city. Plans were matured for the vigorous prosecution of the work the coming year. An important addition to the working force of the city will be secured in Mr. W. H. Le Bar, to take permanent charge of Park Vale mission. Full arrangements were made for the churches to contribute their share to the work, and the outlook is hopeful.

**LINCOLN.**—*Plymouth.* Rev. John Doane has returned to his pulpit and is greeted by a good house. The earnest effort put forth to maintain services during the summer months in the absence of the pastor has had much to do with the interest with which the year begins. The pastor resumes preaching also at his country appointment in Rokeby.

#### New Mexico.

**ALBUQUERQUE.**—There were three additions by letter at the September communion, making twelve in the three months since the new pastor, Rev. F. H. Allen, began work. The church has voted to use individual cups. Congregations at the evening services to hear the stereopticon lectures on the Life of St. Paul by the pastor are taxing the capacity of the auditorium and lecture-room.

#### PACIFIC COAST California.

**SAN FRANCISCO.**—*Bethany.* In the monthly paper the pastor, Dr. W. C. Pond, is giving, in installments, an account of his ministry from the beginning to the present day. Having served the churches of the State for a third of a century, not a little of interest and suggestion is furnished his parishioners.

**OAKLAND.**—*Plymouth Avenue.* Commencing his labors Sept. 1, Dr. J. K. McLean was greeted with large congregations, every seat being occupied at the morning service. Thirteen persons were admitted to membership, six of them from the pastor's former parish. *Market Street.* Rev. J. H. Goodell, in finishing his work, Sept. 11, leaves the pastorate immediately to Dr. E. S. Chapman, D. D., who for several years was the successful pastor of the East Oakland Presbyterian Church.

**BERKELEY.**—A delightful evening was spent by the congregation at a recent garden fête, the proceeds of which are for an additional room in the church edifice. At present congregations fill the house. Soon after the opening of the university the C. E. Society gave a reception to the Freshmen. Owing to the lack of a room in the parlor, the pastor, Rev. G. B. Hatch, threw open his house.

Rev. Walter Frear, agent for the American Board, reports for his district nearly \$700 increase in receipts for the year just closed.

#### Oregon.

**PORTLAND.**—Dr. G. R. Wallace, returning from Los Angeles, where he supplied the First Church for six weeks, was given a reception, which was well attended.

**OSWEGO.**—This church, Rev. R. M. Jones, has been in sore straits for more than two years, resulting largely from the shutting down of the iron company, the chief support of the town. About 700 men were thus deprived of employment. Two months ago the concern started up with part of its force, and expects to employ the full number within another month. This prospect and a loan from the C. C. B. S. and liberal aid from the First Church, Portland, have removed all possible embarrassment and placed the church in good working condition.

Rev. H. D. Wiard of Chicago, field secretary of the C. H. M. S., and Supt. C. F. Clapp have been making a tour of western Oregon, preaching among the weaker churches and encouraging them to more active effort.

#### OTHER CHRISTIAN WORK.

Any philanthropic effort in behalf of children rarely fails to interest Christian people, and our readers will be glad to know that at Westminster, Vt., are two establishments designed for homeless

boys and girls. The one for boys now has twenty-two inmates, but the accommodations will admit three times that number. Rev. G. H. De Bevoise has given up his pastoral work at Keene, N. H., in order to become financial agent of these homes and Hon. W. J. Van Patten of Burlington is president of the board of directors. The object is to care for boys until they are eighteen and prepare them for self-support and usefulness. The building in which the girls will reside is the same that has been used as a vacation house for two or three summers and is the gift of Dr. and Mrs. C. A. Dickinson of Boston.

## For Building Up

There is no medicine like Hood's Sarsaparilla, because it lays a solid foundation in making pure, rich blood.

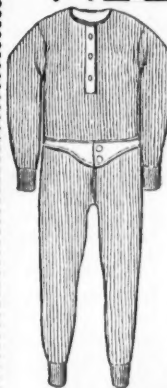
"Weak lungs affected my health for two years. The least cold troubled me greatly. I read about Hood's Sarsaparilla in the newspaper and after one bottle I felt a great deal better. Since taking six bottles I don't think there is any building up medicine that equals Hood's Sarsaparilla. It has effected a wonderful change in my health." Mrs. A. LAMBRECHT, Franklin, N. Y. Remember

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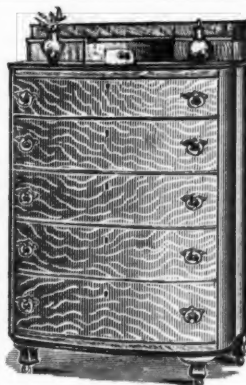
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At first thought it is almost an impossible task to examine so many designs. But *omnia non pariter rerum sunt omnibus apta*. Better an embarrassment of riches than a poverty of choice.

There is only one chance in four hundred that this is the Chiffonnière you will select. The realization of this fact makes a more minute description unnecessary. But it also emphasizes strongly the absolute necessity of your seeing our great Exhibition of All Styles, instead of rashly accepting the first pattern you may chance to see in your search.

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### THE BUSINESS OUTLOOK.

The past ten days has witnessed a peculiar situation in this country, nothing short of a separation of the financial and mercantile bodies, in fact. To be more explicit, the stock market has acted panicky, while the condition of general trade has maintained its prosperous tone and even shown additional improvement. The sensational decline in Wall Street is ascribed to the heavy gold exports coming upon an over-bought market.

We have had an advancing speculation since last March, with the result that securities had quite generally drifted from strong to weak hands, hence the market was in an unhealthy condition to withstand any severe strain like that of last week, due to heavy gold exports resulting in breaking the sentimental Treasury reserve, the systematic attack upon a new speculative trust in New York and the uncertainty attending the attitude of the bond syndicate.

After the severe shaking up which the market has had, prices are likely to be feverish and irregular for a time, but it would seem that, after this decline, good securities should be purchased to hold, more especially as the general trade of the country continues to expand and prosper and as between material prosperity and sentimental chills from gold shipments there can only be one result.

At the close of the week cotton showed an easier tendency, which was regarded favorably as tending to invite foreign purchase operations. The cotton crop is considerably less than last year's yield, but the staple has had a good advance, namely, from between five and six to between eight and nine cents per pound. At eight cents per pound it ought to pay the planters a handsome profit.

Wheat also closed the week soft in price. There is no justifiable reason for the present low figure beyond the operations of a lot of Chicago speculators. It is a notable fact, however, that wheat is being picked up at every opportunity and the best opinion is that the price will score a good advance during the next two months. The surplus above our own requirements for consumption is not large and there are indications that Europe will draw upon us sooner or later for quite liberal quantities.

The feature of the trade situation last week was the pronounced and unexpected improvement in the South and Southwest. The demand for supplies from these two sections was heavy with every prospect of it being maintained. The Western centers, too, report an exceedingly brisk trade. Activity in nearly all lines of merchandise is general, the railroads are freer purchasers and manufacturers are pressed to keep up with orders. Collections, moreover, are reported good.

In the North and East cotton goods continue firm and active, but the great feature is the continued boom in iron products. The high prices attained have had apparently no deterrent effect upon consumption, and the country is now producing pig iron at the rate of 10,000,000 tons per annum, the largest in our history and the largest of any country in world. Railway earnings for August show gains over a year ago, while bank clearings

continue to swell. The total last week was \$998,000,000, about 11 per cent. more than for the previous week, 18 per cent. more than for the same week last year, and 25 per cent. more than for the second week of September in 1893. The New York bank statement showed the heavy movement of funds West and South to move the crops and also the gratifying increase of trade.

### CHRISTIAN ENDEAVOR NOTES.

Sitka, Alaska, now has a society among the white people.

The reports from the convention led the society at Pleasant Prairie, Wn., to vote at its echo meeting to send some of their members to the help of weaker societies in their vicinity.

Some of the Philadelphia societies took charge of 300 children from the poorest districts of the city when a picnic in Fairmount Park was arranged for them by the Culture Extension League, in whose work the Endeavorers have been taking an active interest.

Endeavorers employed in the Western Electric Company's works in Chicago, with the help of some speakers from outside, have been conducting evangelistic meetings at noon on every other day. The interest shown is indicated by the increase in attendance from four to more than two hundred.

The Sunday school committee of the Union Park society of Chicago lately invited all the teachers and officers of the Sunday school to a meeting at which, after a social hour, short papers were presented on topics bearing on the relations between the Sunday school and the society, and the reading of the papers was followed by open parliaments fruitful in suggestions.

During the summer evangelistic work in New Hampshire and Vermont was carried on by eighteen members of college Y. M. C. A.'s. They went two by two, generally spending a week in each town that they visited. The meetings held were chiefly for young people, and the Christian Endeavor Societies worked in co-operation with the visitors. Of the many that were converted a large number were associate members of the societies.

The State convention of Maine, held in Houlton, was attended by over 600 delegates and was successful in every way. Reports show that twenty new societies were organized last year in Aroostook County, which therefore received the banner. The juniors have increased their societies by thirty-four. Evangelistic work is the keynote for next year. Dr. A. P. Foster gave an address on The Link Between Church and Sunday School.

### CALENDAR.

Massachusetts Sunday School Association, Fall River, Oct. 1-3.  
National Council, Syracuse, N. Y., Oct. 9-14.  
Indian Conference, Lake Mohonk, N. Y., Oct. 9-12.  
National Fidelity Congress, Baltimore, Oct. 14-16.  
A. B. C. F. M., Brooklyn, N. Y., Oct. 15-18.  
A. M. A., Detroit, Mich., Oct. 22-24.

### Are You Nervous?

**Take Hood's Acid Phosphate.**  
Dr. H. B. BRUSTAR, Birdsboro, Pa., says: "I have used it in nervous troubles for years, and always with good results."

EVERYWHERE we go we find some one who has been cured by Hood's Sarsaparilla, and people on all hands are praising this great medicine for what it has done for them and their friends. Taken in time Hood's Sarsaparilla prevents serious illness by keeping the blood pure and all the organs in a healthy condition. It is the great blood purifier.

HOOD'S PILLS become the favorite cathartic with every one who tries them. 25 cents per box.

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SUN PASTE  
FOR A QUICK AFTER-DINNER SHINE  
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**Nervous Prostration.**  
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**Mental Failure.**

### Freligh's Tonic (A Phosphorized Cerebro-Spinant)

will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c., ten days' trial. Regular bottle \$1 by mail. Small bottle, but 100 doses in each.

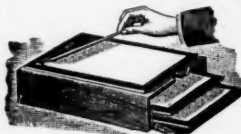
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Formula, descriptive pamphlet, full directions, testimonials, etc., to address.

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That a man may preserve himself in health, I advise that instead of a physician a regular life is to be embraced, which, as is manifest by experience, is a natural physic most agreeable; and also doth preserve even ill tempers in good health, and procure that they prolong their life . . . and that at length they shut up their days like a lamp, only by pure consumption of the radical moisture, without grief or perturbation of humors.—George Herbert.

REV. DR. FARRAR of Brooklyn wrote: "Hyomei is a blessing to humanity and I am sorry it is not better known. I add my name to the Pass-It-On Society." If you are afflicted with catarrh, or any disease of the respiratory organs, look for the "Pass-It-On" advertisement on another page of this issue—but read this first:

BROOKLYN, N. Y., Sept. 10, 1895.  
R. T. BOOTH, Esq.  
Dear Sir: I have used your Hyomei in my family for the last six months with great acceptance. Fifteen or twenty friends have bought it upon my recommendation, and I have yet to learn of one instance where it has not given entire satisfaction. I cheerfully recommend it to all those who may have any trouble with their respiratory organs.  
REV. A. P. STOCKWELL.

### Religious Notices.

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

GORDON MISSIONARY TRAINING SCHOOL, Clarendon Street Baptist Church, Boston, opens Oct. 2. Evening classes Oct. 10.

THE AMERICAN SUNDAY SCHOOL UNION has been at work seventy-one years for the retired rural districts. Its union methods specially commend it to communities of sparse populations divided in religious sentiments. Its missionaries visit families, distribute religious literature, hold evangelistic meetings and organize Sunday Schools. Probably no evangelizing agency has larger results for the amount expended. 1,000,000 children are yet out of Sunday School. Will you help to save them? Send to Rev. Addison P. Foster, D. D., New England Secretary, 1 Beacon St., Room 40, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.  
CHARLES H. TRASK, President.  
REV. W. C. STITT, Secretary.  
W. C. STURGES, Treasurer.

### Subscribers' Wants.

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

**Position Wanted** in an institution. Have had several years' experience in prison and reformatory work, and can give good references. Address F. L. Tarbox, 908 Harrison Street, Syracuse, N. Y.

**Wanted** an honest, reliable Christian woman, an American, about 45 years old, who thoroughly understands housework and is willing to make cooking a specialty; no laundry work. To a strong, willing woman a good home and good wages is assured. Address Mrs. M. S. Munali, Hartford, Ct.

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### GLEANINGS FROM OUR MAIL BAG. ANOTHER WAY FOR THE COUNCIL TO HELP.

The National Council can be helpful by placing strong emphasis upon the importance of proper teaching and training of the young. For this work the Christian home, the Christian church and the Christian school have no rivals. According to Christ's teaching, the children have a right in the worship, membership and work of the church. Fathers and mothers, particularly fathers, should hear strong recommendations to do their full share in the training of their own children, and the church should follow up more closely her baptized children. The salutary influence of the observance of Children's Day upon the churches, and also upon parents and children, has resulted in large additions to the churches and in enlivening a missionary spirit in the young for the young.

It is especially noticeable since the meetings of the National Council in 1883 and 1886, to see what a widespread missionary agency the Sunday school has been, and the growth of the denomination through Sunday schools. This growth has reached nearly every State and Territory, foreigners and Americans alike, in city, town and country, resulting in churches and schools and in establishing a righteous public sentiment in many a growing community. It should be recognized that the chief instrument in starting up this far-reaching enthusiasm of the church and Sunday school on behalf of the children and youth of our land is the Congregational Sunday School and Publishing Society, more especially its missionary department. Within this period about three-quarters of a million of these neglected ones have been brought under the influence of the gospel, and according to the Year-Books the net gain to our Congregational Sunday school membership has been 299,357.

The Sunday school has done more along these lines and in promoting a popular and systematic study of the Scriptures, unifying Christians in all denominations, and in setting in motion the principles of our Congregationalism, than any other institution. If at the coming meeting of the council something can be done to awaken a still deeper interest in Sunday schools, both among ministers and

lay members of the churches, the future growth and prosperity of the church will be quickened and the coming of the kingdom of Christ greatly hastened.

W. F. M.

### FAULTY NOTICES.

So much has been said about people leaving their religion at home during vacation that perhaps you will make room for just a word of possible excuse for not attending the meetings of the church.

Three summers I have been at a noted seaside resort. I have attended the morning service at the church several Sundays. The notices have invariably been given this way: "The meetings of the week will be at the usual time and place." I could find no notice of the "usual time and place" in the vestibule, not an individual spoke to me on the way out so I could know I was not asking a stranger as ignorant as myself, and my landlady did not know the "usual time and place." But I heard a lady, who walked behind me a little way, say she "wished more of the boarders in town cared to go to church."

Ought not every church to have a printed notice of the character of the meetings with the "usual time and place" in some conspicuous place in the vestibule or else have the announcement of the several meetings made from the pulpit every Sunday? I know it is said if one really wishes to attend a meeting he will inquire till he finds out. I believe it, but why should a stranger be put to that trouble? Will he be any more likely to feel that he is welcome at the meetings after he has been at the trouble of finding out for himself the "usual time and place?"

STRANGER.

We heartily second this timely suggestion. We have ourselves this past summer, in worshipping in a country church, labored under the same embarrassment which occasions "Stranger's" protest. The "usual time" is a variable quantity and may mean almost any hour in the day or evening. Be specific, brethren, in the pulpit.

The Morris carpets and rugs are beautiful—really works of art, in both design and color—shown by Joel Goldthwait & Co., 169 Washington Street.

"Index to Chimneys" tells what chimney is made for your burner or lamp; and your dealer probably has it.

Geo A Macbeth Co, Pittsburgh, Pa, wants to send you the Index—write for it.

Pearl glass, pearl top, tough glass.

## The New Church Hymnal!

New, yet old! The popular and loved songs are the best. In the quiet gloom of a lantern service a congregation will sing the old favorites with a vim and power so wonderful that every pastor will recognize that "a new church hymnal" has been discovered. For genuine, hearty congregational singing there is absolutely nothing to compare to the Stereopticon.

### RILEY BROTHERS,

Branches: 15 Beekman St., New York.  
BOSTON 244 Washington St. CHICAGO 130 La Salle St.  
KANSAS CITY (Mo.) 515 East 14th St. MINNEAPOLIS 1504  
Hennepin Ave. CHATTANOOGA 708 Market St. SAN FRANCISCO 430 Kearny St. PORTLAND 411 Couch St.

## Do You Crochet

Knit,  
or do  
other  
Fancy  
Work?

If so, ask your dealer for the Glasgo Twilled Lace Thread or send ten cents in stamps and receive a sample spool, 600 yards, by mail. You will pronounce it as thousands of other ladies have, the best you have ever used. Try it. Glasgo Lace Thread Co., Glasgo, Conn.

# Pass-It-On

The phenomenal success of Hyomei has been built up largely on the personal recommendation of those cured. From the sale of one Inhaler outfit, we can trace, in some instances, the sale of fifty others.

PRICE (by mail) \$1.00.

BROOKLYN, N. Y., February 8, 1895.  
The pocket inhaler works like a charm. The first inhalation gave relief. It is a blessing to humanity, and I am sorry it is not better known. I will give my name to the "PASS-IT-ON SOCIETY".  
Sincerely yours,  
REV. J. M. FARRAR, D.D.

TRADE MARK  
**BOOTH'S HYOMEI**  
"DRI-AIR"

Dear Sir:  
I had catarrh for twenty years, and the last ten years (all of which time has been passed in this great establishment) I suffered fearfully. One half-dozen handkerchiefs per day would be used. It extended to my throat; the base of my tongue was badly affected. I constantly kept in my mouth cardamon seeds or some such breath purifier. I could not sleep with my mouth closed. I began using Hyomei in December, 1893, and in two weeks I was entirely—and now after four months and no return of the disease, I can say, *permanently*—cured. I am going to ask the head of this firm, Mr. Eben D. Jordan, to endorse this statement.  
Yours for the cure of millions,  
ELVIRA E. B. GIBSON.

Endorsed, Eben D. Jordan.

TEMPLE COURT, NEW YORK CITY, November 26, 1894.  
MY DEAR MR. WYCKOFF—On your suggestion, I procured from your friend, Mr. Booth, one of his pocket inhalers. It has worked like a charm. The bronchitis has *entirely disappeared*, and, thanks to you, is the first thing I have found in ten years that has given permanent relief. Cordially yours,  
F. H. WILSON.  
[The above letter to the late W. O. Wyckoff, Esq., President Remington Typewriter Co., from Hon. Francis H. Wilson, Member of Congress, speaks for itself. The letter is published with the consent of Mr. Wilson.]

PUBLIC SCHOOL No. 37, BROOKLYN, February 21, 1895.  
Hyomei is a wonderful compound. A few inhalations almost instantaneously banished my asthmatic trouble. I was first led to use it by the startling testimony of intimate friends.  
GEO. L. A. MARTIN,  
Principal Public School No. 37.

By inhalation only, the

## Australian "Dry-Air" Treatment

of Catarrh, Asthma, Bronchitis, Laryngitis, Hay Fever and Whooping Cough.

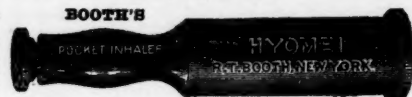
Hyomei is a purely vegetable antiseptic, and destroys the germs and microbes which cause diseases of the respiratory organs.

The air, thoroughly charged with Hyomei, is inhaled through the Pocket Inhaler at the mouth, and, after permeating the minutest air cells, is slowly exhaled through the nose. It is aromatic, delightful to inhale, inexpensive, and gives immediate relief. It stops all spasmodic coughing instantly, clears the voice, expands the lungs, and increases the breathing capacity.

**Pocket Inhaler Outfit, Complete, by Mail, \$1.00** (consisting of pocket inhaler, made of deodorized hard rubber, beautifully polished, a bottle of Hyomei, a dropper, and full directions for using). If you are *still* skeptical, send me your address, and my pamphlet shall prove that Hyomei does cure.

Are you open to conviction? Consultation and trial treatment free at my office.

R. T. BOOTH, 18 East 20th St., New York.



## WEEKLY REGISTER.

## Calls.

ARNEY, Jno. W., formerly of Lansing, Mich., to Otsego. Accepts.  
 BRINTALL, Loren W., Fairfax, Io., to Hartwick. Accepts.  
 CLARK, Chas., to remain indefinitely in West Ch., Taunton, Mass.  
 COCHRAN, Wm., Berea Ch., Chicago, Ill., accepts call to Frankfort, Mich.  
 CONDO, N. S., to Marion, Ind. Accepts.  
 DE BEVOISE, Gabriel H., formerly of Keene, N. H., to superintend the Kurn Hattin Home, Vt.  
 DONALDSON, Dav., formerly of Ochevedan, Io., to Trenton, Neb. Accepts, and will preach in Fairview also.  
 DOUGLAS, Newell F., Newell, Io., to field secretaryship of Buena Vista Coll. (Pres.), Storm Lake. Accepts.  
 EVANS, J. Lewis, East Derry, N. H., to remain as permanent pastor.  
 GRANT, F. L., to Northfield, Ct., where he has been supplying. Accepts.  
 HOFFMAN, Jno. H., to remain in Littleton, N. H., where he has supplied one year.  
 HOUSTON, Albert S., Polk City, Io., to Indianola, Neb.  
 HOYT, Hiram L. (Pres.), Phoenix N. Y., to Woodville.  
 JAMES, Dav. R., Fredericksburg, O., to supply three months in Cambridge, Neb. Accepts.  
 MARVIN, Jno. P., to permanent pastorate in West Charleston, Vt., where he has supplied a year.  
 MATHER, J. Bruce, to permanent pastorate in Harlan, Io. Accepts.  
 ROGERS, C. Wellington, to remain as regular pastor in Newington, N. H.  
 SCOTFIELD, Cyrus L., Dallas, Tex., declines call to presidency of the Penn. Biblical Institute, Philadelphia. He is called to Cowan Ave. Ch. (Pres.), Toronto, Can.  
 SCOTT, Willard, South Ch., Chicago, Ill., to First Ch., Oakland, Cal. Declines.  
 SMITH, Edwin H., formerly of Temple, Me., to South Ch., Farmington.  
 STONE, Dwight C., Bethlehem, Ct., to Gilbertville, Mass. Accepts, and has begun work.  
 TENNEY, Wm. L., Olivet Coll. Ch., Mich., accepts call to North Adams, Mass.  
 THOMAS, Reuben, Harvard Ch., Brookline, Mass., to West Hampstead and Hackney College Ch., London, Eng. Declines.  
 VARNEY, Rev. Mr., East Wilton, Me., to Oxford.  
 WADE, Justin G., Sedalia, Mo., to Dongola and Mill Creek, Ill. Accepts.  
 WILLIAMS, Wm. T., to Aten and Blyville, Neb. Accepts.

## Ordinations and Installations.

FARWELL, Parris T., i. Wellesley Hills, Mass., Sept. 12. Sermon, Dr. J. L. Jenkins; other parts, Rev. Messrs. K. B. Webb, D. D., John De Pau, E. M. Noyes, E. G. Porter, A. B. Vorse, J. M. Dutton.  
 LOISELLE, J. L., o. French Ch., Marlboro, Mass., Sept. 10. Sermon, Rev. Joseph Provost; other parts, Rev. Messrs. Joshua Colt, L. E. Rivard, S. P. Rondeau.  
 MATTHEWS, Newman, o. Puritan Ch., Scranton, Pa., Sept. 11. Sermon, Rev. Thomas Bell; other parts, Rev. Messrs. R. S. Jones, D. D., William Smith, D. L. Davis, J. G. Evans.  
 SHATTO, Chas. R., o. West Burlington, Io., Sept. 3. Sermon, Rev. F. N. White; other parts, Rev. Messrs. William Salter, D. D., A. K. Fox, L. T. Rowley.

## Resignations.

BURR, Horace M., College Springs, Io., to take effect Nov. 1.  
 LIVINGSTON, Stephen T., South Egremont, Mass.  
 PETTIBONE, Luman A., Plymouth Ch., Burlington, Wis., to take effect Nov. 3.  
 STEBBINS, Herbert W., W. Medford, Mass., to take effect in November.

## Dismissals.

BROWN, Herbert S., East Avenue Ch., Lockport, N. Y., Sept. 3.  
 DUNLAP, Sam. P., First Ch., Springfield, O., Aug. 12.

## Churches Organized.

SHERARD, Ill., rec. Sept. 2.  
 TUNNEL HILL, Ill., Sept. 1. Thirty-two members.

## ADDITIONS TO THE CHURCHES.

Conf. Tot	Conf. Tot
ALABAMA.	MINNESOTA.
Blackwood, 13 13	Faribault, 2 5
Tidwell, 9 9	Minneapolis, New Brighton, 5 6
CALIFORNIA.	New Richmond, 3 3
Oakland, Plymouth Ave., 6 13	MISSOURI.
Santa Barbara, 6 12	St. Louis, Compton Hill, 3 10
CONNECTICUT.	Hyde Park, 3 3
Columbia, 7 7	NEBRASKA.
Greenfield Hill, 2 4	Chadron, 4 6
New Milford, 4 6	McCook, 5 7
ILLINOIS.	NEW HAMPSHIRE.
Beecher, 25 25	Conway, Second, 7 10
Belvidere, 4 9	Croydon, 4 5
Chicago, South, 7 13	NEW YORK.
Union Park, 3 3	Brooklyn, Rochester Ave., 2 4
Washington Park, 3 3	Millville, 6 6
W. Pullman, 4 4	Watertown, 2 9
Oak Park, First, 1 3	
Tunnel Hill, 32 32	
Western Springs, 3 3	
Wilmette, 1 3	
IOWA.	NORTH DAKOTA.
Danville, 5 5	Cooperstown, 4 4
Forest City, 7 11	Ft. Berthold, 7 7
KENTUCKY.	OHIO.
Combs, 11 11	Chardon, 5 15
Pine Grove, 5 5	Cleveland, Pilgrim, 4 5
MAINE.	Hampden, 3 7
Burlington, 6 6	Johnston, 3 4
Sanford, 4 9	Oberlin, Second, 4 4
Solon, 1 3	VERMONT.
Wells, 3 4	Hardwick, 3 3
MASSACHUSETTS.	Londonderry, 4 6
Andover, Free, 3 8	Montpelier, 3 3
Boston, Berkeley Temple, 1 3	Morrisville, 3 3
Haverhill, Riverside, 1 3	Rutland, 5 5
Lowell, John St., 2 3	Stratford, 3 3
Sutton, First, 7 7	OTHER CHURCHES.
Upton, 2 4	Albuquerque, N. M., 3 3
MICHIGAN.	Bremen, Ind., 2 3
Alpine and Walker, 9 9	Pioneer, Tenn., 36 36
Canon, 4 4	Providence, R.I., Central Park, 3 3
Grand Rapids, Plymouth, 5 5	Salt Lake City, Utah, 11 11
Hudsonville, 7 7	Churches with less than three, 17 42
Solon, 4 4	

Total: Conf., 294; Tot., 829.

Total since Jan. 1. Conf., 14,013; Tot., 23,137.

# BUFFALO LITHIA WATER

{ Spring }  
{ No. 1. }

For Atonic Dyspepsia, Diseases of Women, Malarial Poisoning, &c.

Dr. Wm. T. Howard, Baltimore, Professor of Diseases of Women and Children in the University of Maryland.

Dr. H. compared the water of Spring No. 1 with that of a very celebrated water, and adds the following:

"Indeed, in a certain class of cases, it is much superior to the latter. I allude to the abiding debility attendant upon the tardy convalescence from grave acute diseases, and more especially to the Cachexia and Sequela incident to Malarious Fevers in all their grades and varieties, to certain forms of Atonic Dyspepsia and all the affections peculiar to women that are remediable at all by mineral waters. In short, were I called upon to state from what mineral waters I have seen the greatest and most unmistakable amount of good accrue in the largest number of cases in a general way, I would unhesitatingly say the Buffalo Springs, in Mecklenburg County, Virginia."

Dr. O. F. Manson, of Richmond, Va., Professor of General Pathology and Physiology in the Medical College of Virginia.

"I have observed marked salutary effects from the Buffalo Water in Malarial Cachexia, Atonic Dyspepsia, some of the peculiar affections of women, Hysteria, Anemia, Hypochondriasis, Cardiac Palpitations, etc. It has been especially efficacious in Chronic Intermittent Fever, numerous cases of this character, which had obstinately withstood the usual remedies, having been restored to perfect health in a brief space of time by a sojourn at the Springs." This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles \$5.00 f.o.b. at the Springs. Descriptive pamphlets sent to any address.

THOMAS F. GOODE, Proprietor, Buffalo Lithia Springs, Va.

## Cure Without Medicine



## No Home Should Be Without It.

"I sought the aid of a dozen of the best physicians I could find, but they helped me very little. On Dec. 17, 1891, I commenced using the Electropoise and continued it about four months. During this time my disabilities were largely removed. In the course of a year from the time I commenced using it, I enjoyed almost perfect health, which has continued to this date."

"I know persons who were afflicted with quinsy sore throat, rheumatism, general debility, nervous prostration, and liver trouble, who have been greatly helped by it. I have great faith in it."

Rev. J. H. MANSFIELD.

Call or send for Illustrated Circular, with testimonials, price-list, etc.

L. A. BOSWORTH, 36 Bromfield Street, Boston, Mass., General Agent for the New England States.

K. M. ELLIOTT, Room 36 Exchange Building, New Haven, Conn. Sole Authorized Agent for Connecticut West of the Connecticut River.

## ARE YOU DEAF?

### DON'T YOU WANT TO HEAR?

The AURAPHONE will help you if you do. It is a recent scientific invention which will assist the hearing of any one not born deaf. When in the ear it is invisible, and does not cause the slightest discomfort. It is to the ear what glasses are to the eye—an ear spectacle. Inclose stamp for particulars. Can be tested FREE OF CHARGE at any of the NEW YORK AURAPHONE CO.'S Offices. 716 Metropolitan Bldg., Madison Sq., N. Y., 438 Phillips Bldg., 130 Tremont St., Boston, or 843 Equitable Building, Atlanta, Ga.



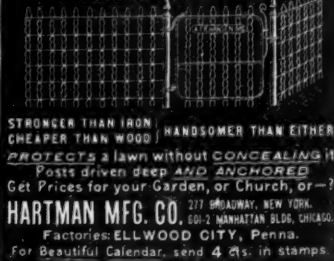
## DENT'S TOOTHACHE GUM

STOPS TOOTHACHE INSTANTLY.

Ask for DENT'S; take no other. Sold everywhere, or by mail 15 cts. C. S. DENT & CO., DETROIT, MICH.

Dent's Corn Gum Cures Corns, Bunions, Warts.

## "HARTMAN" STEEL PICKET LAWN FENCE



STRONGER THAN IRON. CHEAPER THAN WOOD. HANDSOMER THAN EITHER. PROTECTS a lawn without CONCEALING it. Posts driven deep AND ANCHORED. Get Prices for your Garden, or Church, or—? HARTMAN MFG. CO. 277 Broadway, New York. Factories: ELLWOOD CITY, Penna. For Beautiful Calendar, send 4 cts. in stamps.

IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN THE CONGREGATIONALIST.

## WRINGING DRY

is impossible unless your wringer has well made rolls. When you buy a wringer insist on having the WARRANTED ROLLS of the AMERICAN WRINGER CO., the largest manufacturers of wringers and rolls in the world. \$2,500,000 capital. Secure name and warrants stamped on rolls. Books of useful wringer information FREE. Address 99 Chambers Street, New York.



"FORBID A FOOL A THING AND THAT HE WILL DO." DON'T USE

# SAPOLIO



### THE FRUIT OF MEDITATION IN SOLITUDE.

The lamented Rev. Dr. Dale of Birmingham, upon his return from Australia, said to his people:

I trust that the three months which I have recently spent on the sea have not been wholly lost. Fifteen years ago, through your kindly consideration, I was allowed to accept the invitation of a friend to visit with him Egypt, Sinai and the Holy Land. It was my habit while traveling during the day to push my camel forward, to get away from my party for an hour or two nearly every day. And in these lonely hours I saw more of the mystery and glory of the death of Christ than I had ever seen before. When I came home I wrote the greater part of my Lectures on the Atonement.

On my way out to Australia and on my way home I had another opportunity for a prolonged re-examination of the Christian gospel. At night, when familiar constellations were gradually sinking below the horizon and the stars of the southern hemisphere were beginning to appear, morning after morning, with nothing but the sky and ocean to attract the eye, with nothing but the monotonous throb of the engines, and the rush of the ship through the water, and the occasional cry of the lascars which filled the air, I thought of the revelation which is given in Christ, the foundations of my personal faith and the subject of my ministry. I reconsidered the mutual relations between the different facts and truths of the Christian gospel, asking myself which of them were essential and regal, endeavored to measure once more their relative importance and power as the revelation of God, and the spiritual forces for the redemption of man; inquired what parts of our Lord's teaching, what parts of the teaching of the apostles may have been supposed to have derived their form and their emphasis from conditions of human thought and life which have passed away, and what from their essential nature have enduring urgency and power through all the changes of human history. And I found that the death of Christ, his death, not apart from his life, not apart from his resurrection, but his death in its relations to them, still retains its august place. And with a new intensity of earnestness I make the words of Paul my own: "Far be it from me to glory save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world."

### THEY MUST REFRAIN.

The moral results often brought to pass by unmoral agents never were more in evidence than now. As the *New York Evening Post* says:

Not only does public opinion frown upon intoxication in the closing years of the century as it did not in its beginning, but the whole development of the industrial world has operated to deter men from drunkenness more powerfully than any moral appeal or legal decree. Whether prohibition prohibits is often open to doubt, but nobody questions that steam, electricity, machinery prevent men from getting drunk. The railroad corporations become temperance organizations of tremendous influence when they debar from employment the man who even patronizes the saloon and is thus liable to cause a terrible disaster and immense loss of property. The trolley companies, without bothering about any moral principle, produce the same result that the Washingtonians aimed at when they announce that they cannot afford to have a motorman who "takes a drink." The manufacturers of bicycles unconsciously promote abstinence when they turn out every year hundreds of thousands of machines that cannot be safely ridden by a man with an unsteady head.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle will never know. —Charles Kingsley.

GEN. O. O. HOWARD.—During the coming fall and winter, Gen. O. O. Howard will lecture on the Civil War. Address Cyrus Kebr, 1101 Chamber of Commerce, Chicago. Engagements should be made early.

FOUR HUNDRED IN ALL.—"Four Hundred" is a number which has become famous through the late Ward McAllister. But this has no bearing on the use to which we put it now. We only employ it here to comment upon the enormous number of styles of chiffonnières in the warerooms of the Paine Furniture Co., on Canal St. Such an immense variety gives to the purchaser an element of value in selection which adds nearly twenty per cent. to the worth of his purchase. This is one of the great benefits from trading at a large establishment.

## YOU LACK STRENGTH.

Weak Nerves, Tired, Exhausted Bodies.

The Complaint of Thousands Upon Thousands.

Health and Strength are Within Your Grasp.

Dr. Greene's Nervura Makes You Strong and Well.

It is the Great Restorative of Nerve and Body.

The world is filled with people who, while not exactly sick, yet lack strength. They are weak, tired, languid and nervous, especially at this season of the year, and have lost their old-time vigor and energy, and go about their work in a listless manner, without ambition, and feeling dull and dispirited.

In this connection we publish the cure of Mrs. B. B. Graves, of Middlefield, Mass., in the lady's own words:

"I have been sick for two years, and have been a great sufferer during all that time. I was fearfully nervous, and could get but little



MRS. B. B. GRAVES.

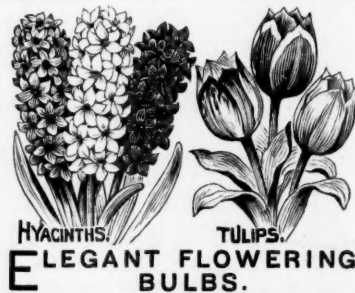
sleep. I was constantly worrying about something. My head ached nearly all the time so that I could hardly endure it. My stomach was in a terrible condition, and I could eat but very little. I suffered awfully from the little food I did eat.

"I was frightfully weak and exhausted all the time, and could do almost no work at all. I was troubled with rheumatism. I was in a fearful condition from all these complaints, and thought I never should get well. I took medicines and employed doctors but got no better.

"Finally I began the use of Dr. Greene's Nervura blood and nerve remedy, and immediately there was an improvement. I gained rapidly in health and strength, and every one of my troubles soon left me. I was entirely cured of them all by that wonderful medicine, Dr. Greene's Nervura blood and nerve remedy. There is no other medicine in the world that will do what that will. I advise everybody to use it."

Use it—it will make you strong and well—give you back your snap, energy and ambition to work.

It is not a patent medicine, but the prescription of the most successful living specialist in curing nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass. He has the largest practice in the world, and this grand medical discovery is the result of his vast experience. The great reputation of Dr. Greene is a guarantee that his medicine will cure, and the fact that he can be consulted by anyone at any time, free of charge, personally or by letter, gives absolute assurance of the beneficial action of this wonderful medicine.



HYACINTHS. TULIPS.  
ELEGANT FLOWERING BULBS.  
Sent by Mail, postpaid, at the following special prices:  
3 named HYACINTHS, different colors, fine, for 10 cents.  
5 " TULIPS, lovely sorts, all different, " 10 "  
4 " NARCISSUS, " " " 10 "  
3 JAPAN LILIES, " " " 10 "  
10 CROCUS, 5 sorts, named, " 10 "  
10 FREESIAS, fine mixed sorts, " 10 "  
1 BLACK CALLA, new, from Palestine, " 10 "  
or the whole 30 Bulbs, postpaid, for 50 cents.

OUR CATALOGUE, ELEGANTLY ILLUSTRATED, of all kinds of Plants and Bulbs, for Fall Planting and Winter Blooming, also new Fruits, Shrubs, etc., is now ready, and will be mailed FREE to all who apply. Choose Hyacinths, Tulips, Narcissus, and other Bulbs, at greatly reduced prices. Write for it at once. Address JOHN LEWIS CHILDS, FLORAL PARK, N.Y.

U. S. Census for one year, 1880, reports  
35,607 Deaths from  
Cancer.

### The Berkshire Hills Sanatorium,

An institution for the thoroughly effective and perfectly scientific treatment of Cancer, Tumors, and all malignant growths, without the use of the knife.

We have never failed to effect a permanent cure where we have had a reasonable opportunity for treatment.

Book giving a description of our Sanatorium and treatment, with terms and references, free. Address DR. W. E. BROWN & SON, North Adams, Mass.

## BETTON'S PILE SALVE

A Positive, Perfect, Permanent Cure.

Success for over 50 years tells the story of Betton's Pile Salve, backed up by thousands of testimonials from prominent people. Instant relief on first application—cure in from one to nine days. At all druggists, or mailed on receipt of Price, 50c. per Box.

Winkelmann & Brown Drug Co. Props, BALTIMORE, MD.

### DOES YOUR HAIR FALL OUT?

Is it getting thin—lessening in volume? If so, I can help you. If totally bald do not write. Select family patronage for 10 years. If interested, send self-addressed stamped envelope to Miss RACHEL T. WYATT, Centerville (Cape Cod), Mass.

## Professional Men Are Apt

to concentrate their nervous force in mental work to the utter neglect of their physical welfare, and in a short time they suffer from debility, exhaustion, mental depression, etc., and are obliged to yield to restless, sleepless prostration. Rev. J. R. Miller, of the Erie Conference, M. E. Church, wrote Oct. 24, '92: "I broke down because of overwork, my nervous system being overtaxed. But I kept on until completely overcome. I tried several physicians; traveled and took medicine of all sorts without relief, until I took Dr. Miles' Nervine which cured me." April 10, '93, Dr. Miller wrote: "I have done full work on an important charge, and my health has been good ever since I took the Nervine."

Dr. Miles' Nervine is sold on guarantee, that first bottle benefits, or money refunded, Restores ...Health

## Remember it

is the name **Boynnton** we wish you to recall when in want of steam heaters, hot water heaters, furnaces, ranges, etc. Our goods are for sale by best dealers all over the country.

A great many people have been saved money and annoyance by having our literature on heating apparatus. It will cost you nothing; better send for it.

### THE BOYNTON FURNACE CO.,

195 and 197 Lake St., Chicago. 207 and 209 Water St., New York.



## SAVE ½ YOUR FUEL

By using our (stove pipe) RADIATOR. With its 120 Cross Tubes, ONE stove or furnace does the work of TWO. Drop postal for proofs from prominent men.

TO INTRODUCE OUR RADIATOR, the first order from each neighborhood filled at WHOLESALE price, and secures an agency. Write at once.

ROCHESTER RADIATOR COMPANY, No. 41 Furnace St., ROCHESTER, N. Y.

## Wonderful Cures

of Coughs, Colds and all kinds of Sore Throats and Lung Troubles are made every day

- BY -

## Adamson's Botanic Cough Balsam

It gives instant relief, and cures, permanently, the worst cases. Time-tried and thirty years tested.

BEWARE OF IMITATIONS. SOLD BY THE BEST DRUGGISTS.

Prices 35 cts. and 75 cts. a Bottle. Trial size 10c.



## FEATHERBONING

FOR WAISTS, SLEEVES AND SKIRTS

Instruction free. Call at our parlors, 833 Broadway, New York; 185 Wabash-av. Chicago; 40 West st, Boston; 112 North Charles-st, Baltimore; 1113 Chestnut-st, Philadelphia. Send 65c for 12-yard Sample Skirt Bone. Warren Featherbone Co., Three Oaks, Mich.

## Marriages.

The charge for marriage notices is twenty-five cents.

**BOWEN-CHAPIN**—In Saxton's River, Vt., Sept. 10, by Rev. George F. Chapin, Rev. Charles A. Bowen of Revere, Mass., and Mary E. Chapin of Saxton's River, Vt.

**BRECK-McALLISTER**—In Old Orchard, Me., Sept. 11, by Rev. Charles A. Breck of Old Orchard and Mary E. McAllister, daughter of the officiating clergyman.

**WARE-BARRELL**—In Tanworth, N. H., Sept. 14, at the summer residence of Prof. Charles E. Fay of Tufts College, by Rev. John Carroll Perkins of Portland, Me., assisted by Rev. Dr. Arthur Little of Boston and Rev. Dr. H. B. Friswell of Hampton Normal Institute, Va., Robert Allison Ware of Arlington, Mass., and Charlotte Clement, daughter of James Swan Barrell of Cambridge, Mass.

**WOOD-GUNNISON**—In Milton, Sept. 16, by Rev. A. K. Teele, D. D., Walter H. Wood and Alice G. Gunnison, all of Milton.

## Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

**KIMBALL**—In Worcester, Aug. 31, at the residence of her son, Prof. A. S. Kimball, Rosannah, widow of Deacon Albert Kimball of Center Sandwich, N. H., aged 76 yrs.

**KITCHEL**—In Danville, N. Y., at the Sanatorium, Sept. 11, Rev. H. D. Kitchel, D. D., aged 83 yrs.

**STODDARD**—In Waltham, Aug. 23, James C. Stoddard, aged 59 yrs., 6 mos.

**WHITCOMB**—In Brookline, Sept. 13, Mary A. Lawrence, wife of William W. Whitcomb, and daughter of the late Rev. R. F. Lawrence, aged 55 yrs. A fuller notice will appear next week.

## GEORGE D. CHAMBERLAIN.

Died, in Cambridgeport, Mass., Sunday, Sept. 8, George D. Chamberlain, aged seventy-two.

Mr. Chamberlain was a leading business man, a leading citizen, a leading churchman, a natural leader into whatever relations he was brought.

Cambridge has gained a national distinction for her success in maintaining for a series of years local prohibition. With all due honor allowed to other men, perhaps to no man is the success, especially in its early and difficult stages, so attributable as to Mr. Chamberlain. His house on River Street, a Cambridge landmark, was a center of a delightful social life and of a wide and varied church life. It was also a gathering place of influential men and women from Cambridge and from outside Cambridge to consult for every interest of the ward, the city, the commonwealth. Nothing better or truer can be said of Mr. Chamberlain than that he had the large ideal which we inherit of a New England home in an almost ideal clearness and fullness. His wife shared with him this ideal. She died in February last, full of years and honor. As he is now taken the home of over thirty years is broken up. It is what we speak of as an irreparable loss.

As a churchman Mr. Chamberlain was sound in the faith, constant in attendance and in service, a man to hold up his pastor's hands and to keep constantly before him and the church and the community that the office of the ministry and the church is to convert the world to Christ. He was a friend of young people, a friend of children. He helped to make Pilgrim Church what it has been and what it is to an extraordinary degree—if not an institutional church, a church aiming by the most varied intelligent and unselfish methods to do everything possible to realize in Cambridge the incarnation of Jesus Christ. He loved the church because it was the church of his covenant, because it was a free church, a church without party, without sect, without church, a church of all reformers, a people's church, a young people's church, a missionary church and a church of repeated and powerful revivals. It is such men who make such churches. This is the generation. May God perpetuate and multiply it. He did his work well. He wanted to live. He was ready to go. He died in the faith. His last word shaped on his lips as he breathed his last was "home." G. R. L.

## REV. WILLIAM SYMMES COGGIN, D. D.

In the death of Rev. William Symmes Coggin, D. D., of Roxford the denomination has lost one of the truest hearted and most single-minded of all her ministers. The singular sweetness and charm of his character was acknowledged by all his friends. Kindly, gentle, cordial in his character, he won to himself and to the Master whom he served those who came within the circle of his influence. Under all circumstances and throughout his long life he was ever the ideal Christian gentleman. All his active life, after graduating at Andover Seminary, was spent in the town of Roxford. It is safe to say that there is scarcely a man, woman or child who has lived in the town during the last sixty years who has not felt the gentle influence of his Christian life and has not been blessed by it. For thirty years he was the pastor of the church in the East Parish, and for nearly thirty years longer he has lived in town, perhaps its foremost citizen. Four pastors have succeeded him, with all of whom he has been upon affectionately cordial terms; and at his funeral three of his successors had part in the services, Rev. Messrs. W. P. Olcott, Robert R. Kendall and E. L. Bradford, the present pastor of the church, whose tender and appropriate prayer showed that he regarded his predecessor almost as a son regards a beloved father.

Dr. Coggin was fortunate in his ancestry, as well as in matters pertaining to his immediate life, for he was the son and grandson of Congregational ministers, his grandfather being for many years pastor of the church in Woburn and his father, Rev. Jacob Coggin, pastor of the church in Tewksbury. His home life was an ideal one. His wife was a daughter of Deacon Oliver Clark of Tewksbury and a sister of Rev. E. W. Clark and Deacon Joshua Clark of Lowell. For fifty-five years he lived with the wife of his youth. Blessed with no children of their own, their home was the refuge of many a boy and girl who ever after regarded him with devoted affection. At least five children's lives were thus blessed by the training and influence of a Christian home for many years and others for a shorter time. Mrs. Coggin, who still survives her husband, has had no small part in the sweet influences which have gone out to all the world from the Roxford parsonage.

Mr. Coggin received the degree of D. D. from Dartmouth College, from which institution he graduated in 1834. His last days were peaceful and happy. He looked forward with eager joy to the "many mansions." Almost his last audible utterance was, "precious Saviour." His funeral was attended not only by a large number of his former parishioners and residents of Roxford and many relatives, but by several of the children, now grown to manhood and womanhood, who, in remembrance of the blessed influence of the Roxford parsonage, rise up and call him "blessed." F. E. G.

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## No Child can live

upon these thin slippery Foods, but must have something to satisfy the stomach in order to give development and growth. **Ridge's Food** has all the requirements; but it **does need boiling**, and care **after** boiling, and a Mother that is not ready to take this care is a very queer Mother. We have never known, in our 30 years of experience, of a single case of indigestion, loss of sleep, skin disease, or scurvy while faithfully using **Ridge's Food**.

The stomach requires action—it is so constructed that from the very first it is made for action. With the youngest infant the quantity of nourishment from the natural food (the mother's milk) is much less, because the stomach is incapable of taking care of as much as it can later, but at the same time action is going on, and nature does its work as the child grows, so it can take stronger food; therefore, the special directions which have been the result of experience so adapt themselves to the age of the child as to fulfill those requirements.

Little babies cannot be successfully fed daily by pouring hot water on something that makes food. It **must be properly** cooked, and properly prepared especially for the babies' delicate stomachs, if you wish to save them.

It has been said by some that children could not assimilate starch, yet we believe it is a proper carbon to have in food. The only carbon in many foods is sugar. Scurvy is not uncommonly a result of the continued use of food not sufficiently nutritious. The disgusting eczema seen on the face and scalp is a result from the same cause.

**Ridge's Food** is so prepared that only the normal action of the stomach is required to produce healthful growth and development, and the result has been good digestion, sound, healthy bodies, good teeth, strong, straight limbs, and a well formed brain; the child becomes a model of healthful strength and childish beauty, when fed on **Ridge's Food**, properly prepared—and its long continuance does not produce scurvy and skin disease in its many forms. Do not take our word for it, but please make the test yourself. It has stood the test for 30 years, and abundant testimonials are at hand to prove our assertions.

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